

colectivo M.A.P presenta:

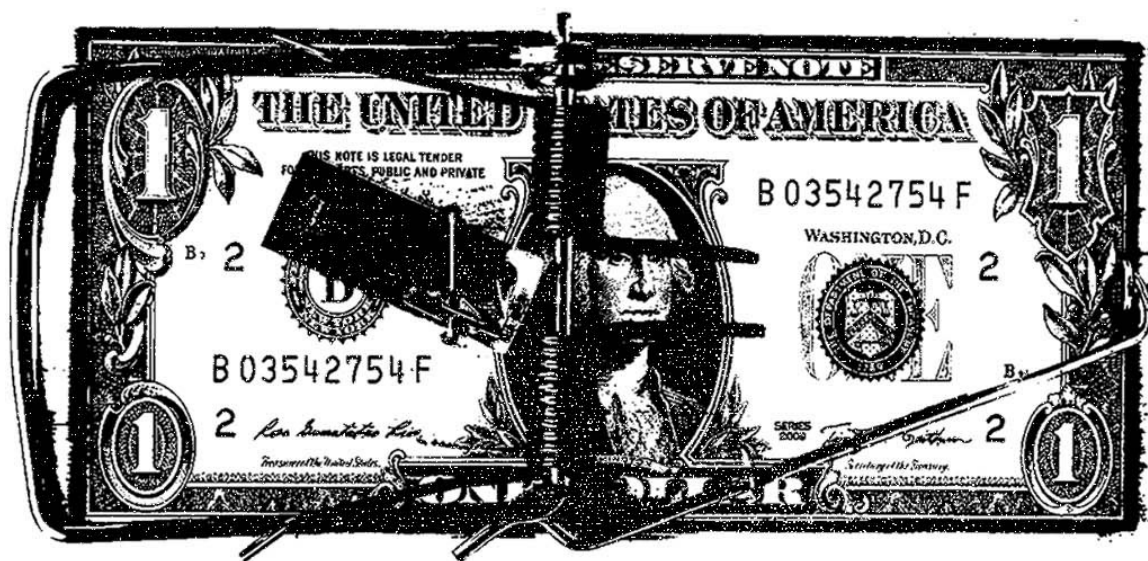
FRESH

Soberanía en la grieta

F#CKZINE

Este ejemplar es un regalo.

#0



preludio a "LA CONQUISTA DEL PAN DE MOLDE"

ESPECIAL ESTUPIDEZ

Advertencia este recopilatorio puede contener trazas de filosofía barata

EDITORIAL

At last, it's in your hands: the self-help zine with traces of cheap—or rather, free—philosophy, offered precisely when nobody asked for it. Featuring the collaboration of Wikipedia, some AI, plus the opinions and experiences of self-proclaimed "experts" bringing you the ultimate collection of misinformation, half-truths, and questionable opinions. For modern, open minds eager to be right in every single argument. Whether you're a confused youth, an old-guard cynic, a loudmouth, or a pedantic elitist. Relax, everyone can be equally misguided or foolish. ;) *Claro que sí, guapi!* Without even trying, every day you take a step toward becoming exactly what you don't want to be. Just like everyone else, join the herd and please, do not read this zine.

WARNING: WE ARE ALL POTENTIALLY UNINFORMED

De la construcción de la anatomía del collar hacia la soberanía en la grieta y el boxeador amante

PRELUDE TO THE ANTI-PRIVILEGE MANIFESTO AND TOWARDS THE CONQUEST OF SLICED BREAD.

Hello! We are writing to you from the crack (*la grieta*), as an anonymous voice, with the desire to become a collective [M.A.P. (Death to Privilege aka Anti-Privilege Masculinities)], from an unchosen loneliness and an open wound. We want to share these words, which started as a venting exercise and turned into this emotional political manifesto. We want to move out of that shared loneliness toward a mutual support of concerns, and we hope these pages serve as the engine for that journey.

We generate this manifesto from our most honest simplicity, from clumsiness and natural error, navigating with seriousness the great joke that is life.

We are not looking for accomplices for a new flag; we are looking for accomplices to challenge the existing ones. Welcome to uncertainty. Welcome to the reconquest.

Love and sadness for all folks.

LA ANATOMIA DEL COLLAR

"Two things are infinite: the universe and human stupidity; and I'm not sure about the universe."— Albert Einstein

What is stupidity? A human act of clumsiness? A voluntary or irrational process? A mental lapse due to a lack of attention to content, process, and action? Whether minor or severe, these lapses can be measured both individually and collectively. Our stupid actions reveal the apparent connection between those small or large errors as indicators of global imbalance—the contradictions and irrationality of their era.

Call it ignorance, stupidity, banality, selfishness, or whatever the hell you want to call it. From the poor and ignorant to the capable and privileged; we pollute the earth, the water, the air, and with them, our soul—if such a thing even exists. We proclaim that nature provides the individual with a spirit, according to the hierarchy pyramid (God-Man-Nature): that thing we call "soul," which supposedly grants the individual their essence.

And what is this individual?

A lost solitude armed with reason and will; unprotected from its surroundings. It doesn't matter which lens you look through, they are different "realities": (The narrator's desire, a defense written out of fear), versus the "truth": (The silence that precedes the word, the raw insignificance that pierces us). Ironically, that essence stupidly insists on possessing and manipulating that very nature. The human dissonance of the individual as a paradoxical entity: a vulnerable particle that, faced with the terror of its own insignificance, attempts to subdue everything around it.

From Aristotle in his *Scala Naturae*, to the Judeo-Christian tradition and its divine mandate to "subdue the earth and have dominion over it." Also Descartes and his *Res Cogitans* (mind) vs. *Res Extensa* (matter). That bore Kant and his idea that reason gives us dignity; Thomas Hobbes' fear through his plea—man is a wolf to man, therefore he needs a God or a State to tame him. Moving through John Locke's "property" to sustain dominance, and I could go on, contradicting or questioning almost all philosophy of the last 3,000 years.

A defense mechanism that often confuses control with security; it believes that by manipulating the environment, it can silence that "lost solitude." In the end, the lens doesn't matter because the "common reality" (the shared narratives of the storytellers) is the same: we are a part of the system—life—trying to act as if we were its owners.

¿The eternal chicken-and-egg dilemma? Are we good or evil by nature?

Aren't these just reductionist visions? Incomplete answers? The search for logic and reason for everything as the only way to soothe the anguish and the void of insignificance.

Is that obsession with finding a binary logic (good/evil, chicken/egg) fundamentally just another form of manipulating human nature? Do we try to box the complexity of life into rigid categories just to avoid the vertigo of the unpredictable? Here we argue that "Reason," when used as the only compass, becomes a cage that tries to domesticate anguish instead of moving through it. By reducing our existence to a logical answer, we mutilate the part of us that simply "is" and that flows with the environment without the need to possess or explain it.

The biological basis (The survival instinct): Evolutionarily, "possessing" resources and "manipulating" the environment increased our chances of not dying. That vulnerability was compensated for through control. Our capacity to transform nature was what allowed us to survive hostile climates. The problem is that this instinct, which was once for feeding and reproducing, has now overflowed into more "needs"—many of them imposed from the perspective of the oppressor and the oppressed. A board was set up that moved from hunting and gathering (survival) to agriculture and cultivation (home) then to accumulation (power and dominance), passing through spirit and theology (identity), the development of science and technology (technical control, tools of reason), creating the need for surveillance and the management of the material (armies, kings, bureaucracy, the State).

The Cultural Failure (The Construction of the "Self"): Our modern rationalist culture has exacerbated the idea that we are individuals separated from our environment. The philosopher **Alan Watts** used to explain that the cultural error is seeing ourselves as a "skin-encapsulated ego" facing the world, instead of being a process of the world itself. Culture teaches us that to "be" someone, we must "have" something.

Key points of this dissonance:

- **Reductionism:** Binary logic simplifies the human experience and erases the nuances of our vulnerability.
- **Intellectual Control:** Seeking reasons for everything is a defense mechanism against existential emptiness and insignificance.
- **The Trap of Certainty:** We prefer an incomplete or false answer rather than accepting the uncertainty of our own nature.

It is possible that biology plants the seed of survival, but it is culture that waters it until it turns into this obsession with control.

This perspective validates that the attempt to "possess" or "manipulate" nature is, in reality, a form of **self-mutilation**, since there is no real border between what we are and our environment. What we do to the environment, we do to ourselves.

"The world is made of the same flesh as the body... this flesh of my body is shared by the world, the world reflects it, and the body understands it." — **Maurice Merleau-Ponty**, *The Visible and the Invisible*.

"The notion that man must dominate nature derives directly from the domination of man by man... It is not until we eliminate hierarchy in society that we can establish a balanced relationship with the natural world." — **Murray Bookchin**, *The Ecology of Freedom*.

LA ESTUPIDEZ COMO ACTO MORAL.

No somos tontos por accidente, somos estúpidos por estructura.

o delve deeper into mass psychology and make that fine distinction—it is vital to clarify these concepts so that, as individuals, we don't feel attacked for being human, but for being submissive—between human error (clumsiness) and "systemic stupidity" (the cowardly decision), there is a concept that bridges that cowardice and the masses: **Voluntary Servitude.**

"Stupidity is a more dangerous enemy of the good than malice... against stupidity we are defenseless. Neither protests nor the use of force accomplish anything here; reasons fall on deaf ears." — **Dietrich Bonhoeffer.**

"The stupidity of the masses is not a brain failure; it is a character armor. The little man becomes stupid so he doesn't have to rebel against the order that suffocates him but provides him with security." — **Wilhelm Reich.**

The idea: The masses are not deceived by an evil leader; the masses *desire* to be deceived because they fear the responsibility of freedom.

Einstein said stupidity is infinite, but Bonhoeffer warned us that it is a cowardice of the soul. We are not stupid due to a lack of brains, but a lack of courage. Stupidity is the refuge of those who fear freedom and prefer the comfort of the collar over the risk of thinking for themselves. It is the voluntary renunciation of being human to become just another cog in the "State of Lies" or the "State-Entity." "Comfortable cowardice" is what keeps us in a mental prison. Stupidity is not an intellectual defect, but an ethical one. The stupid person isn't so for a lack of wit, but because they have surrendered their critical capacity to merge with the crowd and obey power. It is a form of mental "comfort."

Note: What is freedom for M.A.P.? Freedom is not a granted gift, but a daily gesture; an action between potencies (potencias). We understand it in two dimensions intertwined by the ethics of care . We understand it in two dimensions intertwined by the ethics of care:

1. **Micro-freedom (Inward):** Embracing raw insignificance and the power to take charge of one's own void. To be free is to learn to walk in that silence without inventing new gods or idols out of a fear of loneliness. It is responsibility toward oneself: knowing and caring for oneself so as not to dump one's deficiencies onto others.
2. **Macro-freedom (Outward):** A space where no one rules but everyone acts. It is interacting with the world leaving a mark on the map, but not a wound. It is collective responsibility: being aware of our actions and caring for others, assuming the consequences of what we do.

"DO NOT CONFUSE YOUR FEET WITH YOUR CHAINS"

Do not punish yourself for being clumsy or for making mistakes; that is what makes us flesh and blood, what allows us to laugh at ourselves and hang up the gloves of perfection. Clumsiness is human; humor is our medicine.

But beware of cowardly stupidity. That is not a miscalculation; it is a flight forward. It's when you prefer to believe a comfortable lie rather than a difficult truth. The stupidity

of the masses is what validates the "psychopathy of exploitation." To err is for the wise who learn; to be a cowardly fool is for slaves who are grateful for their collar. Stupidity is not an intellectual defect, but an ethical one. The fool is not so for a lack of wit, but because they have surrendered their critical capacity to merge with the crowd and obey power. It is a form of mental "comfort." The system hates error because error is unpredictable, and what the system needs is the "predictable stupidity" of the cog. The clumsy person is dangerous to the machine.

- **Freedom produces vertigo (anguish).**
- **The human being prefers an "idol" (be it God, the State, or the Market) because it removes the burden of deciding.**
- **Analysis:** Servitude is a **comfort zone**. Breaking the collar hurts because it leaves you alone facing the universe. The anguish of the void.

LA PSICOPATÍA DE LA EXPLOTACIÓN & LA ANGUSTIA DEL DOMINIO-DOMINADO

"How is the ordinary man to know that the most violent element in society is ignorance; that its+ power of destruction is the very thing Anarchism is combating?"—
Emma Goldman

The passage of time only further exposes our failure as a society and as entities capable of living in community. We cannot allow ourselves to be deceived by a past of colonization, wars, and inequalities—a script written by the power players of the moment, which we call "history." That "history" only confirms it was built upon crimes and repression. It doesn't matter which flags or speeches were raised to justify these atrocities—whether they spoke of God or crowns, nations or states, identity or pride—they all hide the stench of the dominator and the dominated.

The perspective of social neurobiology is that we are neither purely selfish nor purely altruistic; we are **plastic** (elastic and moldable). The human brain has the biological capacity for both, but the context "flips the switch" on those circuits. If we are elastic, then the "survival of the fittest," the "dictatorship of genes," and the system of dominance are not biological destinies, but a **historical accident** that we can undo. Dismantling the myth of "**Social Darwinism**" (which wasn't even Darwin's, but Spencer's) and rescuing **sybiogenesis** and **mutual aid** as the real engines of life is fundamental to walking a life driven by the desire for freedom. Darwin described how bodies change; Kropotkin described how communities survive. The "law of the jungle" is not biology; it is **propaganda**. We are a species designed for connection, trapped in a system designed for war.

The "Economy of Fear" is the terror of lacking basic resources (hunger, cold, shelter) that functions as a control mechanism. Our fears are not just existential abstractions, but a response to **precarity** and **coercion**. We are held back by the State and its bureaucracy, the fear of the "insecurity forces" that watch over the status quo of the dominant (be they governments, mafias, banks, or corporations—all based on the same impulse for dominance).

The central problem is the **system of hierarchies** into which we are born:

- **The weight of the system:** When social structure is based on the "dominance-submission" binary, mutual aid is perceived as a weakness rather than a survival strategy, even though authors like **Peter Kropotkin** proved that cooperation was key to evolution.

- **The fear of freedom:** Freedom implies a terrifying **responsibility**. It is easier to follow a pattern of dominance (being the one who commands or the one who obeys) than to build a horizontal relationship where every step depends on one's own ethical decision.
- **Institutional Violence and Coercion:** The fear of war, the military, or police violence is not irrational; it is a response to **coercive control**, which limits freedom through a constant sense of insecurity. Bureaucracy, meanwhile, often acts as a wall of unnecessary processes that "hinder progress" and exhaust individual autonomy.

When energy is consumed in surviving, the capacity to organize or to imagine alternatives is drastically reduced.

- **Biology gives us the canvas:** (We are elastic; we have the circuit of mutual aid).
-
- **The System flips the switch:** (Hierarchies and fear "turn off" our empathy).
-
- **Action restores our sovereignty:** (By recognizing the accident, we stop being victims and become agents of change).

LA PARADOJA DE LA "CEGUERA LUMINICA"

We seek light in screens, in tax havens, or in religious heavens, but that light leaves us blind to what truly matters: water, air, being, and the soul of the other.

It is very easy to stand on the top step and face the world from your position of privilege. It's easy to say whatever comes to mind, to voice our shitty opinions, when we have the means, general approval, and people backing us up. Theoretically, it's easy to find fulfillment in work, to have romantic relationships that fill you with plenty, and a social and leisure life in which to escape. Having a home maintained by a justly paid job in a theoretically balanced democratic society—all of this is thanks to the privileges of the Western middle class. Those privileges are heavy virtual reality goggles that only show our own needs.

Painful Empathy: We suffer from an emotional burden born of mutual aid, which arises when the system is so unequal that empathy can turn into a slab of stone, making us feel powerless against our own exploitation and that of others.

In this context, "freedom" is not felt as a gift, but as a **risk of total exclusion**. It's not that the human being is "stupid" or "fearful" by nature; rather, they are trapped in a web of **forced dependencies** (identity, family, work, consumerist leisure, status, etc.) that punish any attempt to live outside their patterns. We are living the wet dreams of a **PSYCHOPATHY OF EXPLOITATION**, an absurd nightmare that feeds on cowardly stupidity, light-induced blindness, the loneliness that accompanies us, our narcissistic appetite, and the void of consumption.

Who wants to identify with centuries-old cultural structures of brutality, competition, and classism? Structures that only change their appearance according to the trends of the era and stealthily pass the baton. We maintain our privilege over any natural medium through a human identity built upon possession. The contradiction of an

identity that, searching for its roots, finds itself tied to a prenatal commitment to its nationality, its gender, and its possibilities.

We hide behind nationalisms and identities to defend a sense of belonging and to validate stupidity with logic, just to have the POWER to argue through "intelligent reasoning" in defense of idiotic and empty structures. Using words like justice, freedom, and rights, we devalue their weight through loops of narratives that repeat accepted norms of submission. But, as **Mikhail Bakunin** said in his writings on freedom and solidarity: *"I am truly free only when all human beings, men and women, who surround me, are equally free."*

I say: if my identity serves to build a wall, then my identity is my cell.

"Today, freedom is understood as the freedom to choose between different offers. But freedom is not a choice between offers, but the space in which the individual feels free to be different."— **Byung-Chul Han**

Byung-Chul Han describes how today we have been left alone in the "**Burnout Society**." His main thesis is that there is no longer an external oppressor (a king or a police state) telling us what to do. Now, the system has convinced us that we are "free projects." The result: we exploit ourselves thinking we are fulfilling ourselves. Freedom has become a **form of consumption** and, therefore, an exhausting burden. Today, as warned in *The Burnout Society*, we have confused freedom with the ability to choose between consumer offers; we believe we are "free projects" while we exploit ourselves to fit into "success."

"True" freedom is not a burden to bear, nor a status to achieve. It is a moment of pure encounter, without owners or scriptwriters. Our laws and norms are based on the historical errors of a few narcissists. We do not know how to love healthily because we were never educated in it. If we do not know how to be students, how will we know how to be teachers?

Silence in the face of the noise of power is our last resistance: power needs us to scream its slogans—identity, nation, pride. Freedom is the silence of those who no longer need external validation to know who they are.

The world remains unbalanced simply because of social hypocrisy and a lack of scruples. Due to the way power is wielded, the rich get richer and the poor are further marginalized. Some accept this meritocracy game with open arms, others grudgingly—a pyramidal system where status and validation go hand in hand. It is a contradictory nonsense where the violence of power is permitted while freedom is idealized, framed by a disproportionate consumerism that fails to fill the void it leaves in its wake. Life is treated as a constant deception, where everyone runs to maintain their position and be right; thus, if no one is wrong, it is because no one admits it. Ignorance is perpetuated, validating the logic of the oppressive ideology inherent in the human addiction to the idealization of power. There is a fear of not being accepted; vulnerability is felt outside the structures, and in that unconsciousness,

behavioral loops are repeated that mold individuals toward accepting oppression as something normal and natural.

Continuing to allow this will be a sentence to that existential void that haunts life. That fear is the dread of being free, of leaving the cave, of being responsible for actions. Consumed by a world with an egocentric and arrogant vision of dominator and dominated, century after century, convoluted conspiracies cloud reality—or rather, create a rigid, heavy, and oppressive reality that breaks wills.

THE TRANSITION TOWARD FREEDOM REQUIRES HANGING UP THE GLOVES; THE BOXER BECOMES A LOVER.

Hanging up the gloves is not becoming harmless; it is ceasing to participate in the mechanics of dominance (the ring) to enter the mechanics of care (love). It is a way of saying: "The fight is no longer by those rules; now strength is dedicated to what the system cannot control: selfless giving."

Currently, society is insecure and self-indulgent, constantly repeating messages of self-improvement and self-help. The common voice is often flattering and spoiled, only yearning to satisfy its whims. Ideas are turned into mere insipid speeches. There is a fear of the responsibility of the act; a weight is felt when understanding that there is no freedom without empathy, commitment, respect, awareness, and action.

mi angustia se acaba donde empieza la de otro

We do not have the answers to all the questions that haunt us. Because my anguish ends where yours begins; because when we search for an answer to the miseries we cause, there cannot be just one. The answer does not lie in a single voice, but in the voice of todes (all folks).

Selflessly, the humanity that enters the totality of the economic order born from **self-interest** ruthlessly condemns itself to a totalitarian system. The totality of an economic order entails a collective where men, as money-bearers and buyers alike, integrate themselves into the commodity, yet simultaneously suffocate—losing their souls—through possessing and belonging.

Self-interest turns into hatred: emulations between men, accumulation, rivalry, and competition, leading to the cruelties and tyranny of money, which brings the bloody violence of wars. Beyond the scale of values of **self-interest**, beyond the appetite for "being," the human has the opportunity to yield their place, to sacrifice themselves for the other, to die for the stranger. *Otherwise than Being* describes these values of **dis-inter-estedness**, which is neither the nihilistic abstraction of the pure negation of the value of being, nor the first step of the dialecticians' constructive synthesis, but the goodness of giving selflessly: love, mercy, and responsibility—and thus, the positivity of an adherence to being only insofar as it is the being of the other.

*Fragment based on the thought of **Emmanuel Levinas** from his work "Otherwise than Being or Beyond Essence".*

Obsession and Trauma

For Lévinas, freedom is not the starting point; it is the result of a **trauma**: the encounter with the Other. Ethics is not a rational choice or a coexistence contract; it is an **intrusion** that shatters your "identity-prison." It is an **obsession** that haunts you because the Face of the other, in its vulnerability, interpellates you before you can even think. It is not born of your will, but of a **passivity more passive than all passivity**: that silence prior to the word where "thou shalt not kill" is not a law, but an ancestral shiver that stays your predatory instinct. We accept the bet and we double down, since we have nothing to lose. We are dispossessed and sovereign.

Our claim is that we are not born free; we become free every time we accept the responsibility of sustaining the other as an act of insurrection against our own moral stupidity. Freedom only appears when I decide to respond to that ethical obsession. I am only free when my life ceases to be an inertia of biological survival and becomes an **act of sustaining the other**. We criticize freedom as a narrative; the tale of an idealism that makes us believe we are superior and self-sufficient beings (a self-sufficiency that cannot hold a gaze).

We are not beings of light or darkness; our genetics and instincts shape us—to deny them is to return to the moral stupidity from which we escape. Let's not deceive ourselves: we carry murder in our code. The instinct to erase the one who stands in your way is as old as hunger. **Reality** (that defense written out of fear) tells you that to survive you must hunt and kill. But that reality does not tell you how to be free.

But in **the Rift**, ethics is something else. It is that **ancestral shiver** that stays your hand. It is the silence that precedes the word, whispering that if you destroy that Face, you are left alone in the void. Freedom is not the absence of murderous or dominant instincts; it is the **sovereignty** of not being their slave. We become free every time that, while being capable of being executioners, we choose to be accomplices.

Because in our diversity, the chaos of our micro-universe is a reflection of the universe, of nature, of its complexity, its beauty and horror, its incredible system of the cycle of life and death. Wanting to control the uncontrollable hurts us; it prevents us from being sovereign and transforms a natural and navigable anguish into a rigid and oppressive anguish that controls us. The controlled controller.

In this mapping of contemporary malaise, there are three sad truths that unite us:

- 1. Identity as property:** *We use flags and roots not to belong, but to **exclude** and validate privileges.*
- 2. The hypocrisy of the "civilized":** *Ecological and social collapse is not a miscalculation, but a **voluntary process** of a species addicted to power.*
- 3. The failure of delegated freedom:** *The passivity of today's society, which prefers the comfort of known oppression to the "patience and effort" required to sow freedom.*

Freedom is not "doing what one wants," but the space of the rift where we sacrifice ourselves for the stranger. Perhaps the light is not in building a new system upon the ruins of the previous one, but in learning to live in the cracks...

Identity, validation, and belonging stem from so many factors and coincidences. Your precious identity ends where another person's begins—just like anguish.

Our laws, our ethical and social norms; our sexual, racial, leisure, and dietary conditions; our education, health, and an endless list of etceteras, nuances, and specific cases are based on historical errors perpetrated by humans (we would go even further: the decisions of a few overrated narcissists). We cannot call ourselves civilized, neither individually nor collectively; we don't know how to behave. We have proven this throughout time, and we prove it daily. Freedom is a field that, as a group, we rarely sow. We do not allow ourselves the patience and effort it requires.

"We are in danger of destroying ourselves by our greed and stupidity. We cannot remain looking inwards at ourselves on a small and increasingly polluted and overcrowded planet." — **Stephen Hawking**.

How do we expect to see any fruit sprout or be harvested? Even though that fruit may seem sterile, it has given humanity true gems for its progress whenever it inevitably breaks through the historical chronology of tyranny. The collectivization of factories and lands in 1936 in Spain, the Modern School, the 8-hour workday reform, universal suffrage rights, mutual aid societies (strike funds created by workers before social security), the Black Panthers and free breakfasts, the women's movement in Rojava, the Zapatista movement, the Mapuche struggles, the conquest of the body and health, the visibility of diversity. None of this was a "concession" from the State, nor a reward from capitalism; it is a reformulation based on solidarity and social organization. Nothing fell from the sky; everything was ripped from the ground.

"Workers' solidarity is the only force capable of stopping the machinery of privilege."
— **Anselmo Lorenzo**

"Rationalist education does not consist of molding the child to society, but in giving them the tools to transform it." — **Francisco Ferrer Guardia**

"The world as we have created it is a process of our thinking. It cannot be changed without changing our thinking." — **Albert Einstein**

"Children belong neither to God, nor to the State, nor to their family; they belong only to themselves." — **Sébastien Faure**

As humans, we are the best at theorizing about our condition, about the impulse and purpose of our own existence. So much so that we don't understand—or don't want to understand—how distracted we were to absurdly reach this state of submission.

The "culturization" of the oppressed saturates our ideas, feelings, and emotions, guiding our actions and responses. Those foundations that make us believe we are possessors of something as precious as our "reason" are stagnant water; they are decomposing lies. Lies and impositions that pile up like landfills of thousands of unrepaired injustices, failing to heal a society that has been overwhelmed for a long time.

It may seem that for this reason alone we are not free, but we are also subordinated to our genetics, our senses, the electrical impulses that make us move and debate our reason and spirit. That is why we will never be free if we continue building upon

oppressor and oppressed, through banking and binary educations. An education where the "educator" deposits knowledge into students seen as passive and empty containers. Fostering mechanical memorization and, with it, passivity and obedience—limiting critical thinking and social transformation by adapting the student to the dominant reality. We do not know how to love healthily because we were never educated in it. If we do not know how to be students, how will we know how to be teachers?

"If God really existed, it would be necessary to abolish Him." — **Mikhail Bakunin**

If Nietzsche killed God, Stirner killed everything else. Yes, Freddy announced that **God is dead**, but he didn't warn us that His killers, out of fear of the void, would raise altars to Consumption, the Motherland, and Success. Overthrowing idols isn't just about burning churches; it's about setting fire to the need for a guide. In **the Rift**, we don't seek new prophets; we seek accomplices. Because when the last idol falls, what remains is not nothingness—it is the **Face of the other** waiting to be sustained. Without altars, there are no victors and no vanquished.

To stop believing in God or any other idol is to stop believing in the society that grew in its shadow. The shadow of our most monstrous aspect: "ourselves"? Our idealization of and addiction to power over the tangible and intangible has long determined our legacy. We create norms and collars to be led; we create gods and idols because we fear our freedom and free will. The weight of the responsibility of that act fills us with anguish. We cover our eyes, searching for the light toward some exit, and blindly we wander through history, changing only the most banal aspects of our existence.

EL SUPERHOMBRE COMO “ANTÍDOTO” A LA ESTUPIDEZ

*"I teach you the Overman. The Overman is the meaning of the earth. Let your will say: the Overman shall be the meaning of the earth! I beseech you, my brothers, **remain faithful to the earth**, and do not believe those who speak to you of otherworldly hopes! They are poisoners, whether they know it or not. They are despisers of life, they are decaying and poisoned themselves, of whom the earth is weary: begone with them!" — **Thus Spoke Zarathustra, Friedrich Nietzsche***

*Stupidity is not a lack of IQ, but a **lack of will**: it is the "poisoning" of those who prefer otherworldly hopes (be they digital or empty political utopias) over physical reality.*

The answers we find will not be easy to swallow—just as it is hard to swallow guilt, to leave one's comfort zone, to heal, repair, and build. Accepting our duality and using it for both our own and the common good: these are some of the exercises we should set for ourselves as individuals and as a collective.

When we manage to move past rhetorical debates, to overcome the polarization of our ideas, and to unite proactively and responsibly with our needs and the struggles that accompany them... then they will see a naked and sincere structure confronting an obsolete structure, one that is brutally violent toward our soul (whatever it is we believe shapes us and grants us that omnipresent power).

Our conquest of well-being leads us to a comfortable cowardice.

There is no change without violence, because the powers protect their interests with weapons, with strategies, with terror; that is the aggressiveness that paralyzes us. Our protests are not terrorism compared to their acts; our demonstrations are only signs of rage and helplessness—they can never be compared to the brutality of authority.

We want to believe we are clever, and that makes us fools; moral superiority only makes us propose an extension of the exercise of power.

"You cannot buy the revolution. You cannot make the revolution. You can only be the revolution. It is in your spirit, or it is nowhere." — **Ursula K. Le Guin.**

LEAVING THE COMFORT ZONE & THE GEOMETRY OF FREEDOM

Identity as a Prison: To be truly human, one must strip away those labels to see the other without the filter of "power."

If knowledge is merely a "deposit," then the human is merely a **container**. Breaking that is the first step toward that "**dis-inter-est**": to stop accumulating data/capital and start **generating meaning**.

Freedom is not something one "possesses" (like just another piece of property); it is something **exercised** in many moments and situations. It is the scale where potencies and wills clash, negotiate, and balance each other. Life is a constant tension, and freedom is a tool; it is the responsibility of gestures within the movement of free and anguished sovereignties.

"Love and mercy are radical acts that interrupt the natural selfishness of the human being to save humanity from the totalitarian system."

Freedom as "Openness" (not as a goal): It is not a trophy to be kept, but the space you create when you stop trying to control everything.

- **The right to be non-productive**, to simply **be with others**.
- **The Beauty of the Useless:** In a world of "dominator and dominated," the most revolutionary thing is that which has no price. Selfless love, art for art's sake, or the care for the earth, for ourselves, and for our companions (*compañeres*); mutual aid and holding each other's gaze are acts of freedom because **they do not seek to possess**.
- **Light in Vulnerability:** We feel vulnerable outside of structures. The "light" lies in accepting that vulnerability. Freedom begins when you stop fearing that you won't fit into the pyramid of privilege.

Anguish as a Bridge, Not a Wall

- **Healing:** Involves cleaning the wounds left by "banking education" and power. It is a process of mental disinfection.
- **Learning to Inhabit:** It is accepting that uncertainty is part of life. We do not need a "God" or an "Idol" to give us certainties; we can live in the rift (*la grieta*) with dignity.
- **The Ethical Way Out:** By saying that your anguish ends where the other's begins, I am saying that **selfless action is the cure**. Stepping out of oneself to help the other is what pulls us out of the loop of consumer despair and exploitation. Freedom here is **cognitive humility**: being an eternal student.

"If anguish is the weight of being oneself in a world of collars, compassion is the act that removes the chains. By recognizing the vulnerability in the face of the other, my own anguish ceases to be an abyss and becomes a common ground. We heal not when we find all the answers, but when we stop asking the wrong questions about our own navels and start asking: 'What do you need from me?'"

"Comfort" not as an achievement, but as a pathology of the will.

How long have we been boxers? Eternally fighting for all the conquests that humanity has carried out as a banner of evolution and expansion to excuse its acts. Domination over the environment, hunger, fear; the occupation of well-being and desire; the victory of giving meaning and explanation to life; the seduction of identity and family—we conquered it all with ego, pride, and violence. We have turned certain human behaviors and feelings, which are tools for learning, into structural slabs in the vital process of social progress.

Hanging up the gloves is not surrendering; it is understanding that true strength does not lie in the fist that strikes to possess, but in the open hand that sustains the other. The **naked and sincere structure** is the invulnerability of one who no longer has anything to hide or anything to protect, because they have understood that their well-being cannot be built upon the misery of others. The final struggle is not against an external army, but against the "comfortable cowardice" that whispers that everything is fine while the world burns.

Transforma la rabia en arquitectura social

Proactive union is not a parade of uniforms, but the meeting of our vulnerabilities placed at the service of the common good. It is that naked structure that emerges when we stop waiting for authority's permission to be human. While power arms itself to the teeth to protect its paper borders, we build bridges of skin; where they impose fear to divide, we exercise empathy as an invisible war strategy. This union does not seek victory over the other, but the overcoming of that "comfortable cowardice" that made us believe we could be happy being alone. It is the proactivity of those who know that the future is not something to wait for, but something to be sown in the rift of the present.

1. Union as a "Swarm of Responsibilities"

Proactive union is not delegating power to a party or a representative, but **assuming the part of the world that is ours to carry**.

- It is not waiting for laws to change to be just.
- It is starting to exercise justice in everyday exchange, in the way we consume, and in the care of the stranger.

- "The State is a condition, a certain relationship between human beings, a mode of behavior; we destroy it by contracting other relationships." — **Gustav Landauer**.

2. The "Naked Structure": Sincerity vs. Brutality

That "naked structure" is the strength of the "authentic." Power is heavy armor (identity, homeland, state, bureaucracy, weapons, propaganda), but it is empty inside.

- Proactive union is naked because it does not need to hide behind flags or closed ideologies.
- It is based on **radical transparency**: admitting that we do not have all the answers, but that we are willing to seek them together. This is what makes brutal power "obsolete," because power does not know how to fight someone who does not want to possess anything.
- "We have nothing to give you but your own freedom. We have no law but the single principle of mutual aid. We have no reward but the joy of creating and the brotherhood of free souls. [...] You the possessors are the possessed. You have; but we are." — **Ursula K. Le Guin, *The Dispossessed***.

3. From Protest to Proposal (The Lover-Boxer)

Proactive union is the boxer who no longer just dodges punches, but uses his hands to **build the shelter**.

- **Proactivity is sovereignty**: Creating our own networks of health, education (far from the "banking" model), care, exchange, and affection.
- It is the **"struggle that accompanies necessity"**: We do not protest for an abstract idea, but because the hunger, loneliness, and pollution of the other are mine.
- "Our bodies are the last strongholds of nature, the only territory where we can still exercise resistance against the control of capital and the State. Care is not a burden; it is the ground where true autonomy is built." — **Silvia Federici**.

LA SOBERANÍA EN LA GRIETA: PRINCIPIOS DE ACCIÓN

*"Freedom is not choosing between what we are offered, but the capacity to interrupt what is imposed on us... The question is not who we are, but how we want to live together in a world that is falling apart." — **Marina Garcés***

We don't need more data; we need commitment. To stop being spectators of our own extinction. We don't need more theories, but to be present within the wound. Sovereignty in the rift is not just theory; it is a proposal for the practice of freedom governed by three fundamental principles:

1. **The Rift as Opportunity**: The system is a rigid and brutal structure, but every rigid structure has cracks. That is where Nietzsche's "faithfulness to the earth" becomes real: planting, caring, and creating where the asphalt breaks.
2. **Sovereignty is Self-Management of the Soul**: Not waiting for the "banking educator" to validate us. Sovereignty in the rift is deciding what is beautiful, what is just, and what is necessary without consulting the manuals of power.
3. **The Resistance of Care**: Faced with the "psychopathy of exploitation," sovereignty is caring for the other. I repeat: "my anguish ends where yours begins." In the rift, we become sovereign because we cease to be victims.

Sovereignty in the rift is the politics of the invisible. It is the boxer who, upon hanging up his gloves, discovers that his hands can mold a reality that power cannot even

imagine. We do not seek to storm their crystal palaces, but to make their walls irrelevant. While they guard their borders, we inhabit the space between their errors. That is our naked structure: the union of those who have stopped being "idiots" for the rich and have started being siblings to the earth. Because freedom is not a concession from the master; it is the air that is only breathed when one has the courage to live in the fissure of the system.

*In the end, sovereignty in the rift is reclaiming our true nature. As **Kropotkin** proved, we do not survive by being the fittest in brutal competition, but by being the most capable in cooperation. The system has made us believe we are lone wolves so it can put a collar on us, but the reality of the earth is mutual aid. The true revolution is not an act of force against the other, but the recognition that solidarity is our oldest and most effective weapon. In the rift, by caring for the other, we not only heal our anguish but restore the only law that truly matters: that of life sustaining itself.*

UNAS PALABRAS DEL COLECTIVO M.A.P - EL ANTI-COLOFON -

In this final stretch of this writing, of this declaration of principles, of this cry of rage and love. We want to weave together certain concepts that we will continue to delve into in the following chapters and clarify the reason for this manifesto. Here, different experiences and motivations mingle and interpellate each other, which we have tried to unite in this text; they are conversations and reflections generated from the usufruct of ideas.

1. We wanted to conduct a review and update of **Kropotkin's** work, because of the groundbreaking force it still carries and because it served as the theoretical basis for this reflection. We wanted the voice to be anonymous and free from the commitment of academic rigidity.

THAT REVIEW ESCAPED OUR HANDS AND LED US TO SHAPE OUR OWN MANIFESTO.

Our first idea was to do a remake of *The Conquest of Bread* titled "**The Reconquest of Sliced Bread**," which gradually transformed into this proclamation of urgencies and reflections. This idea began many years ago at the end of some assembly and was kept in the "junk drawer" of brilliant ideas. Over time, many writings and notes that we were compulsively accumulating—and didn't know what to do with—filled our drawers, our anxieties, and our hearts. The coincidence of social exhaustion, shared loneliness, and some of the blows that life deals you led us to this process. Up to this collection of zines, this manifesto, this opportunity to weave these ideas together. A way of expressing ourselves, of questioning ourselves, and questioning our identity.

These reflections do not come from university theory, nor the accumulation of knowledge, nor are we going to speak from ego or from our patriarchal privilege as "fucking white men," nor are we going to pull out a "tough guy" or dissident card; nor profit from "street" experiences to revalidate our truth (the narrator's tale of desire). We speak from the wound, from vulnerability, from recognizing those errors and stupidities that have shaped us. We speak from the experience that everything we talk about, we learned by screwing up, falling, and above all, shutting up and enduring—expressing pain through rage and understanding the world through competition. Little by little, we transformed into what we hated. We were distorted images of the very mistakes we criticized. It was then that we felt we had lost the game; it filled us

with disappointment and frustration. Until we returned to these writings and began to review that loss and accept it. Not as a triumph (and returning to the ethics of dominance), but as a paradigm shift. While we write this, we have not yet finished this collection; it is a journey we can travel together, feeling that uncertainty as something common that we should not fear.

2. In that update of *The Conquest of Bread*, it was clear that more proposals had to be added (because they complement each other and everything takes on more meaning and depth from a diverse, decolonial, feminist, and trans-forming multi-vision). At the time of the constitution of the book *The Conquest of Bread*, as well as our first writings, neither it nor we had the theorization and practice that currently exists in our culture and in our dissidence. Personally, although we must always make incisive criticisms, we must be understanding of the feelings of the era to understand history and ourselves. And the only thing we want to emphasize, besides reflecting and debating, is the human nature of seeking **sovereignty in the body and soul**. What if we can actually do something constructive with that knowledge?

"This sovereignty in the rift is also a **radical disobedience to the labels** imposed on us before birth. It is a **decolonial** struggle because it rejects the history written by the master; it is **feminist** because it places care and vulnerability above strength and possession; and it is **trans-gressive** because it understands that gender, the body, and the soul are not properties of the State or tradition, but territories of freedom. To break the collar is to stop being 'objects' of someone else's history and to become subjects of our own diversity. The rift is the place where skin color, gender identity, and origin cease to be walls and become bridges of skin."

1. On the True Nature of Progress

"In the animal world we have seen that the vast majority of species live in societies, and that they find in association the best weapons for the struggle for existence: understanding, naturally, this struggle not as a struggle for the means of subsistence, but as a struggle against all natural conditions unfavorable to the species."

2. On the Strength of Proactive Union

"The practice of mutual aid and its successive development have created the very conditions of social life in which man has been able to develop his arts, his knowledge, and his intelligence; and we have seen that the periods in which institutions based on mutual aid reached their greatest flourishing were precisely the periods of greatest intellectual and artistic progress."

3. Decolonial Vision: Breaking with the "Scriptwriter"

The system of "self-interest" was born from the plunder of lands and bodies, from the "power scriptwriters" and their colonizer logic. **Sovereignty in the Rift** is, in reality, reclaiming the ancestral and local knowledge that was crushed by Western "banking education."

"Faced with a reality that wants to turn us into *endriago* subjects (monsters of consumption and violence), the response is the creation of communities of care that disobey the logic of privilege and exclusion." — **Sayak Valencia.**

4. Feminist Vision: Care as Revolution

In the concept of "my anguish ends where yours begins" and the "resistance of care" lies our "ally" approach to the feminist **Ethics of Care.**

Patriarchy is the system of the "gloved boxer" (competition, strength, dominance). Feminism proposes that what sustains life is neither war nor the market, but the invisible work of caring.

By speaking of the "**Boxer who becomes a lover,**" I want to describe the transition from toxic/dominant masculinity toward a humanity based on vulnerability and interdependence.

5. Transgender Vision: Identity Outside the "Pre-natal Commitment"

Our anguish is generated by being tied to a "pre-natal commitment to our gender and its possibilities."

Transness challenges the idea that biology is a destiny or a property of the State/God. It is the ultimate expression of **inhabiting the rift**: creating one's own identity where the norm breaks. Transgender freedom is a form of **disobedience to the label.**

By affirming that identity "ends where the other's begins," we validate that everyone is sovereign over their own body and soul.

"Freedom is not something found within us; it is something manufactured through disobedience to labels. To be sovereign is to stop being an object of the language of power and to become a body that feels and decides outside the norm." — **Paul B. Preciado.**

Recognizing that our anguish ends where the other's begins is also an act of **decolonial and feminist disobedience.** It is understanding, as **Silvia Federici** says, that the body and the earth are the same territory of resistance. It is accepting **Preciado's** challenge to shed the 'pre-natal commitment' of labels in order to manufacture a freedom that is not consumption, but presence. Only then, by inhabiting the rift with an identity that seeks neither to possess nor to exclude, do we transform the 'psychopathy of exploitation' into an **architecture of care.** In that fissure of the system, the lover-boxer does not just hang up the gloves; he embraces the diversity of a world that no longer needs masters.

A GLOSSARY IN THE RIFT

1. **Identity-Prison (*Identidad-Cárcel*):** The set of labels, brands, and aesthetics that the system sells us as a "unique personality." It is the illusion of being a free project when we are merely choosing the color of the bars of our consumer cell. It is the illusion of being a free project when we are nothing but the inventory of an algorithm. Breaking it means accepting **raw insignificance** to begin being sovereign.
2. **Ethics of Dominance (*Ética del Dominio*):** An infected logic that forces us to understand every relationship (with the environment, with the other, with oneself) as a struggle for power or possession. It is the engine of the "Patriarchal Ego" that seeks to control the uncertainty of existence through force or status.

3. **Infected Mind (*Mente Infectada*):** A mental state in which the individual has internalized the desires and discourses of the system as their own. A mind that believes control is the cure for its existential void and confuses "free choice" with "legal passivity."
4. **The Rift (*La Grieta*):** The space not colonized by the market or by the State-Entity. It is the place of malaise, doubt, and silence where the "Narrative" breaks and "Reality" appears. Only in the rift is it possible to wake up.
5. **Disinfection Bond (*Vínculo de Desinfección*):** A non-dominant human relationship. It is the medicine against endemic malaise; an encounter based on shared vulnerability and accompaniment that transforms insignificant loneliness into collective resistance.
6. **Natural Existence - in hibernation (*Existencia Natural*):** The innate capacity of the human being to exist without needing to be a product. It is a potency that sleeps under layers of technological and pharmacological anesthesia, waiting for a context of care to awaken.
7. **Navigable Loneliness (*Soledad Transitable*):** A state in which we accept our insignificance in the universe, but we do so accompanied. It is to stop fleeing the void and start inhabiting it together, turning anguish into a tool for connection.
8. **Dis-inter-est (*Des-inter-és*):** The action of breaking the "interest" (commercial, narcissistic, or power-driven) that mediates our relationships. It is not apathy; it is the capacity to generate meaning and care without expecting a return or validation from the State-Entity.
9. **Lover-Boxer (*Boxeador Amante*):** A transitional state for the individual who abandons reactive violence and competition (toxic masculinity/dominance) to embrace vulnerability and interdependence. It is the fist that opens to become a support.
10. **Pre-natal Commitment (*Compromiso Pre-natal*):** The identity debt the system assigns us before birth (gender, class, expectations). Sovereignty in the rift consists of declaring this contract null and inhabiting the body as a territory in constant invention.
11. **Moral Stupidity (*Estupidez Moral*):** An active decision (out of fear or comfort) not to see the Face of the other nor the consequences of our servitude. It is the poison that allows the totalitarian system to function with our daily signature.
12. **The Rift - continued (*La Grieta*):** Not a hole, but a space of opportunity. The place where the asphalt of the system cracks and allows ancestral knowledge, invisible care, and true horizontal organization to emerge.
13. **Reality vs. Truth (*Realidad vs. Verdad*):** **Reality** is the stage-set, the narrator's desire, and the defense written by fear to avoid looking into the abyss. **Truth** is the silence prior to the word; the raw insignificance that pierces us and makes us equal in vulnerability.
14. **State-Entity (*Ente-Estado*):** A capture machine that transforms the potency of life into manageable resources. It is not a territory, but a mental condition: the renunciation of one's own sovereignty in exchange for a survival script overseen by fear.
15. **Psychopathy of Exploitation (*Psicopatía de la Explotación*):** A systemic logic that forces us to see the world, the body, and the other as a mine from which to extract value. It is the engine that turns curiosity into productivity and affection into social capital.
16. **Collar (*Collar*):** A symbol of voluntary servitude. The labels, debts, and imposed needs we agree to carry in exchange for the false security of the herd. Breaking the collar is accepting the anguish of being, finally, forsaken and sovereign.
17. **Sovereignty (*Soberanía*):** The exercise of self-management of the soul and body within the rift. It is not power over others, but the capacity to decide what is just and

necessary without consulting the manuals of power. It is radical disobedience to pre-natal labels.

18.Freedom (*Libertad*): A demolition tool, not a trophy. It is the variable geometry of our gestures within the movement of free and anguished sovereignties. It only exists when exercised as a responsibility toward the face of the other; it is the capacity to interrupt what is imposed on us.

19.Light-Induced Blindness (*Ceguera Lumínica*): A state of stupor caused by overexposure to digital stimuli, prefabricated luxuries, and mandatory transparency. It is the light that prevents us from seeing the reality of the body; an excess of clarity that leaves us blind to the control surrounding us.



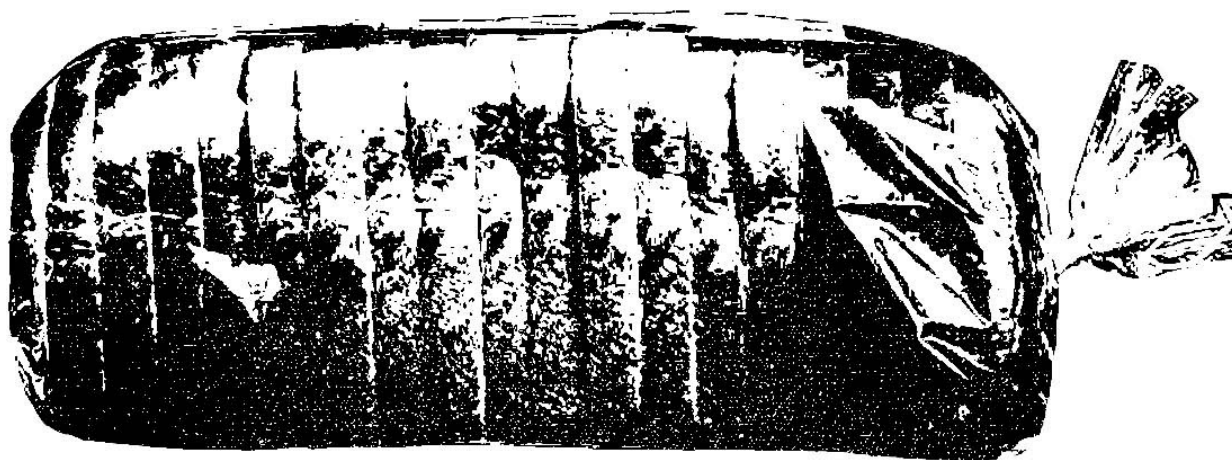
colectivo M.A.P presenta:

FRESH

F#CKZINE

XPECIAL

#1



LA CONQUISTA

DEL PAN DE MOLDE

Advertencia este recopilatorio puede contener trazas de filosofía barata

EDITORIAL

Going in circles over the same topics, repetitive to the point of exhaustion; zero originality and nil persuasiveness. Still, we keep trying to sketch a coherent and logical discourse—not just to spit out reasonings and ideas, but to help ourselves. Even if these are just cheap, low-quality psychology speeches for flat brains with delusions of grandeur. Consumers consumed by their marathons of blinding screens: we have replaced golden idols with cheaper copper ones—more accessible, more clownish. Idols that any of us could become; an image that reflects our shortcomings and needs while teaching us how to mask them. Instagram bohemians who, filter after filter, distort their personality to become a spectacle selling processed reality; we are reducing our capacity to sustain ourselves. We are Inditex-addicted narcissists, generations of ADHD, snowflakes, and anxiolytics; borderless gurus with neither trade nor merit.

Stupidity has no gender, age, color, race, creed, or ideology: stupidity is human, and therefore, anyone can exercise it. One of the missions of this collection of writings is to reflect that human stupidity: our own and that of those around us. Our contradictions and dualities, our art of evading responsibility, our attempts to impose our logic with data and grandiloquent phrases. Maintaining our status as top-tier loudmouths; pseudo-philosophical onanism with self-help quotes for black-belt losers.

If you are one of those people who never screw up, who are always right, and who always have the last word with the perfect quip: Congratulations! Welcome to the club of the algorithm's pariahs—for the "intense," the posers, the holy-rollers, and the nobodies. You are not alone; join the cretin struggle, because stupidity is innate.

So, show a little intelligence and don't just read this text: devour it.

Del "Pan" al "Pan de Molde": La Metáfora de la Ultraprocesación.

"We are anarchists every time we trust someone else without a contract in between."

"The Reconquest of Sliced Bread" is a metaphor for the degradation of autonomy: we have moved from artisan and communal bread (real freedom) to a prefabricated, soft bread, full of preservatives and wrapped in plastic (the freedom of consumption within the psychopathy of exploitation).

Kropotkin dreamed of the *conquest of bread*: universal access to life. We have woken up to the *conquest of sliced bread*: a sliced, tasteless reality wrapped in the plastic of submission. This collection is our own sabotage manual to escape the packaging. We want to reclaim the ferment, the crust, and the grime of the real. We do not want the crumbs from capital's banquet; we want to burn down their industrial bakery and learn to knead our own existence in the cracks of the asphalt.

- **Kropotkin's Bread:** The symbol of basic necessity and communal production.

- **Sliced Bread:** The symbol of **liquid modernity**, of the psychopathy of exploitation. It is soft bread, pre-cut, full of preservatives—it does not nourish, but it momentarily satiates. To reconquer "sliced bread" is to reclaim sovereignty over a life that has been ultra-processed by the system, consumption, privilege, vices, and pharmaceuticals.

¿ Is sharing much harder than possessing ?

1. Human Heritage (Common Wealth)

Kropotkin begins by demolishing private property. He says: "Wealth is common." Everything that exists—factories, lands, knowledge—is the fruit of the labor of past generations. No one has the right to appropriate a part and say, "this is mine." Everything—machines, tilled lands, cities, and science—is the result of the cumulative effort of millions of human beings, now dead, who extracted it from nature.

Breaking the Mold: No one has the right to fence off a piece of land or a factory and say "this is mine," because for that to exist, thousands of people built it in a state of submission, and the validation of power snatched the fruit of their effort from them. Furthermore, it was previously snatched from nature, placing barriers (**dominance**) upon the infinite (**life**). If wealth belongs to everyone, then "sliced bread" is the theft of our time and our heritage, packaged to be sold back to us.

2. Well-being for All

This is the ultimate goal. It is not about the "right to work" (which is the right to be exploited), but the **right to well-being**. Anarchism defends the right to satisfy the physical and spiritual needs of everyone.

Breaking the Mold: Well-being is not having 20 types of sliced bread in the supermarket; it is having the time and the means for the community to sustain itself with dignity. Current malaise is not just a lack of calories; it is a hunger for meaning. "Sovereignty in the rift" is our modern way of reclaiming "the commons." If they control the wheat, we bake in the fissure of the system.

3. The Anarchy of Production (Consumption First)

Kropotkin proposes flipping the economy. Instead of studying production for selling, we must study the needs of consumption for producing. The abolition of wages: As long as wages exist, the master will exist. Distribution is proposed according to need: *"From each according to their ability, to each according to their need."*

Breaking the Mold: Sliced bread is the triumph of production over necessity. No one "needs" bread with preservatives to last 3 months; the system needs that bread to stay on the shelf to avoid losing money—to maintain your "need." Society has plenty of resources so that no one goes hungry, cold, or homeless. We must occupy the factories, stop production, eliminate middlemen, abolish work, and fill our lives with meaningful labor and leisure.

4. Mutual Aid and Free Association

For this to work, there is no need for a State or a Government. Human beings organize themselves through affinity. **Mutual Aid:** The natural tendency of humans is to

cooperate, not compete. State and Capitalism are parasites that break this social bond.

Breaking the Mold: People reclaiming their capacity to reach agreements without intermediaries. Social life is based on free and responsible agreements with the other. We have an innate capacity to reach terms; in difficult situations, humans cooperate and support each other. This has been proven countless times, and that joy has filled the heart in a way that the consumer-product never could—through the beauty of **dis-inter-est** and the look of when one sustains the other.

5. Abolition of the Wage System

The pyramidal system of status and validation is based on putting a price on life. Kropotkin proposes removing the price and establishing the value. He says it is impossible to measure how much each person's work is worth because everything is interconnected.

Breaking the Mold: In the consumer society, art is consumption and work is **burnout**. I propose forms of exchange (barter, time, gifts) that break the logic of profit. Faced with industrial "sliced bread," we must reach a consensus on an exchange of knowledge and beauty without price tags.

6. Division of Labor vs. Integration of Labor

It is stupid and immoral to be exploited for needs that are more than covered. We have only generated a sense of necessity from a consumer mentality and an ethics of dominance, making us more vulnerable to the anguish of existence and making the realization of the self unjust and sad. Human beings should alternate manual labor with intellectual work, the countryside with the city, art with technique. That is mental health.

Breaking the Mold: The "**boxer who becomes a lover**" is the metaphor for this integration: leaving the rigid role behind to explore the totality of the self.

El Anarquismo como Marco de Síntesis Universal

1. Dismantling the Stigma (Anarchism vs. the State of Lies)

For centuries, power structures have operated under a "**State of Lies**" that has monopolized the definitions of "order," "goodness," and "normality." On this game board, power has deliberately criminalized anarchism and any dissident thought, pushing them into the collective imaginary of extremism and chaos. This stigmatization strategy has a clear goal: to paralyze the development of human autonomy. Anarchism, at its root, is not disorder; it is the search for **organization without domination**—a direct threat to those who depend on the subjection of others to exist.

2. The Ontology of "We Are All Anarchists"

The proposal suggests that the anarchist impulse is inherent to the human condition when seeking fulfillment outside of hierarchy. By stating that "we are all anarchists," it

appeals to the natural capacity for **mutual aid (Kropotkin)** and the individual's sovereignty over their own life. Anarchism is presented as the "only proposal" capable of uniting such diverse visions (feminism, trans-identity, decoloniality) because it is the only one that does not impose a **Totalitarian Identity**, but rather offers a **space of coexistence (the rift)** where difference is not a threat, but the very foundation of freedom.

3. Anarchism as an Epistemology of Fulfillment

Opposing "banking education" and the "psychopathy of exploitation," anarchism proposes a social architecture where:

- **Freedom is responsibility:** *There is no right without a commitment to the freedom of the other.*
- **Identity is fluid:** *There is no "pre-natal commitment" forcing us to be what the State dictates.*
- **Economy is care:** *Accumulation is replaced by the sustainability of life.*

4. Academic Conclusion: The Return to Social Truth

*In conclusion, anarchism reveals itself as the only paradigm that allows us to **heal and inhabit** reality honestly. By stripping power of its ability to define "normality," the naked and sincere structure of libertarian organization allows the individual to stop being a "commodity" or a "container" and become a **subject of their own history**. The final proposal is that emancipation will not come from a new idol or system, but from the acceptance that freedom is a daily exercise of disobedience and solidarity: a state of conscious anarchy.*

Maia Ramnath: *"Anarchism is not a doctrine exported from Europe; it is the constant resistance against the expansion of control. It is the only framework that allows for real decoloniality because it does not seek to replace one master with another, but to destroy the very idea of mastery."*

Silvia Federici: *"The struggle for anarchism today is the struggle for the reclamation of the commons. The 'commons' is not just the land; it is the capacity to collectively decide on our health, our education, and our identity, without the State or the Market acting as intermediaries."*

Paul B. Preciado: *"We are not men or women; we are bodies that power has tried to domesticate. The true trans-anarchist revolution consists in reclaiming the right to absolute self-definition, breaking the collar of identity assigned by the sovereign."*

Colin Ward: *"Anarchism is not a future utopia; it is a seed already present in all our mutual aid relationships. It is the naked structure that remains when we stop obeying out of fear and start acting out of responsibility."*

ÍNDICE DE SABOTAJE: LA CONQUISTA DEL PAN DE MOLDE

Romper el plástico para recuperar la vida.

1. The Ferment (Governing the Rift)

The Problem: Identity-as-prison and the pre-natal commitment. The system wants us sliced, identical, and submissive.

The Act: Sovereignty in the Rift. Learning to inhabit the void without idols. It's not about building a palace; it's about planting where the asphalt cracks.

2. The Kneading (Work, Art, and Exchange)

The Problem: Industrial "Sliced Bread." Work as alienation and art as dead commodity.

The Act: The Lover-Boxer. Hanging up the gloves of competition to use our hands for mutual aid. Creating "necessary luxuries" that the market cannot price.

3. The Yeast (Sexuality, Gender, and Love)

The Problem: The packaging of bodies. "Normality" as a pathology of the will and the hypocrisy of Western privilege.

The Act: Ethical Substitution. Understanding that my freedom does not end where yours begins, but rather expands within it. Loving in the rift is the ultimate sabotage of capitalist narcissism.

4. The Baking (Joy, Leisure, and Pleasure)

The Problem: "Light-Induced Blindness." Consumption as anesthesia to endure exploitation. Mark Fisher's "Capitalist Realism."

The Act: Sovereign Consumption. Reclaiming ritual and collective joy. The right to be non-productive and to enjoy the useless as an act of war against profitability.

This fuckzine is not read to accumulate data; it is read to generate meaning. Each issue is a tool for mental disinfection.

"We don't want your sliced bread; we have the sourdough of anarchy."

INSTRUCTION MANUAL: HOW TO FERMENT THIS FANZINE

You hold in your hands a piece of Sourdough wrapped in the plastic of civilization. This fuckzine is a sabotage tool to help you escape the shelf. Read carefully:

1. Don't be a "Container"

Do not simply deposit these words into your memory. The system already treats you like an empty vessel. Unlearn. Use that pain as a compass.

2. Interrupt what is Imposed on You

Do not look here for a new ideology to buy. Freedom is not choosing the flavor of your sliced bread. To be free is the capacity to interrupt power's script. If the world feels like a psychopathy to you, be honest with that wound. The rift is the only place where you can still stand tall.

3. Hang up the Gloves

If your job is a "bullshit job" that steals your soul so others can get rich, stop validating it with your pride. You are not your salary. The boxer who becomes a lover is the one who decides that their time is worth more than the master's profit. Dedicate your energy to the useless: to art, to care, and to mutual aid.

4. Manufacture the T.A.Z.

*Don't wait for the total revolution. Use this fuckzine to create a **Temporary Autonomous Zone**. Gather, share Kropotkin's wine, explore your body with the sovereignty of Preciado and Vasallo. Let your pleasure be an invisible guerrilla war against the dictatorship of burnout.*

5. My anguish ends where yours begins

Do not read this alone. "Sliced Bread" is consumed in solitude; the "Conquest of Bread" is achieved in common. If this paper burns your hands, pass it on. Responsibility for the other is the only medicine for existential void.

WARNING: *This product contains 0% preservatives and 100% revolutionary ferment. Consumption may cause an uncontrollable urge to bite the hand that feeds you.*

**PROPERTY OF: NO ONE. FOR THE WELL-BEING
OF: EVERYONE.**

colectivo M.A.P presenta:

FRESH

F#CKZINE

#2



XPECIAL- LA OBRA

Advertencia este recopilatorio puede contener trazas de filosofía barata

EDITORIAL

THE ART OF FREEZING TO DEATH (OR HOW TO TURN EXPLOITATION INTO LABOR)

Welcome to the special issue where the reality of how "passion" can be used to justify exploitation is examined. For those seeking a personal branding tutorial to market themselves on social media, this publication offers a very different perspective.

The focus here is the **Art of NOT Freezing to Death**. This is the practice of creating out of vital necessity while facing financial pressure. While the traditional narrative portrays the artist as an enlightened genius, the modern reality is often that of a **juggler of precarity**.

Work or Labor?

The current economic system prioritizes "employment"—keeping individuals busy generating profit for others. In contrast, the concept of **Labor** is proposed: an effort born from necessity that seeks **sustenance** rather than corporate profit. It is the art of maintaining one's dignity, supporting peers, and sustaining life amidst debt and urbanization.

Turning exploitation into resistance.

The idea that time is money is challenged; instead, time is viewed as life itself. The editorial suggests that life is often drained through precarious contracts and illusions of success. True art is found in the ability to **disobey the clock** and transform exhaustion into mutual support.

Warning: This content presents a reality that contrasts with typical motivational advice. It is intended for those who see creation as a stand against a bleak status quo. The goal is to learn the **Art of Sustaining Ourselves** independently of masters or traditional grants. If work is seen as a daily drain on life, then creation is the means of remaining truly alive.

**DE LA CONDENA DEL EMPLEO
A LA DIGNIDAD DE LA OBRA**

In the rift, work reclaims its original name: THE WORK (LA OBRA).

The etymology of the word "work" in several languages traces back to concepts of toil or burden. Working within a rigid system can feel like a process of

producing unneeded goods for strangers in exchange for unrecoverable time. This is an **alienated activity**: the result does not belong to the creator, nor does it sustain the spirit; it merely ensures the individual returns the next day.

In the **rift**, work sheds these constraints and recovers its original name: **The Work (The Opus)**.

1. The Work is Presence

Unlike employment, which is a form of absence (where you are "outside" of yourself, following orders), **The Work** is the place where the individual manifests. It is the **Lover-Boxer** shaping reality with their own hands. In The Work, the process matters as much as the result; there are no "sales targets," only **meaning**. Cooking a meal, tending a community garden, or caring for someone who is ill are not tasks to be "dispatched." Telling a story, painting a wall, making love, giving a hug, singing a song, or building a bridge between communities—these are acts that constitute who you are.

2. The Work is a Bond (Mutual Aid)

Employment separates us: you compete with the person next to you for the narcissist's crumbs. **The Work**, on the other hand, is intrinsically social. It is the **Labor** mentioned before: that craftsmanship of life that seeks to sustain the other. The Work has no "customers"; it has **accomplices**. It is the selfless exchange where my effort becomes your well-being, and your well-being is the ground upon which I walk.

3. The Work is the End of Mediocrity

The machine mass-produces identical, empty things. **The Work** is unique, imperfect, and sovereign. In the rift, we stop being "resources" and become the **authors of our own survival**. Reclaiming "The Work" is the ultimate act of sabotage against the **psychopathy of exploitation**: it is telling the system that my energy is not for sale, but in the service of life.

CONCLUSION

If work is the weight of the collar, **The Work** is the strength of the hands that break it. Do not work to survive; **work to live**. Turn every gesture into a piece of that "naked structure" that power can neither understand, nor buy, nor destroy.

"Employment gives you bread; **The Work** gives you back the hunger for freedom."

In this issue, the goal is to demonstrate that art and work should not be "packaged products," but forms of mutual support. The system forces us to work on things that are utterly useless (the "sliced bread" of employment) so that we have no time to think or to care—specifically, so that you lack the energy to be sovereign.

"The greatest sin of capitalism is that it has made people feel that if they are not suffering in a job they hate, they do not deserve to live."

"The efficiency of **bullshit jobs** lies in the fact that they destroy your soul while making you believe you are lucky to have a salary."

— **David Graeber** (*Bullshit Jobs* and *Debt*)

"The essence of totalitarianism lies in turning men into functionaries and mere cogs in the administration, and thus into beings incapable of thinking for themselves." — **Hannah Arendt** (*The Banality of Evil*)

The system demands that we "be ourselves" and "make a difference," yet it only provides us with standardized tools to do so (filters, hashtags, identity-prisons, consumer ideals, trends). In the end, our "globalized personality" is just a series of options from a menu we didn't write. We are **mass-produced identities** convinced of our own originality.

WORK, ART, AND EXCHANGE: BREAKING THE MACHINE

If the system is a hydraulic press, then Work, Art, and even Exchange are the gears that grind us down while promising "fulfillment." Breaking the machine doesn't mean stopping doing things; it means ceasing to be the fuel for a structure that only knows how to vomit out bodies shredded into plastic identities: slices of bread.

1. Work: Death in Installments (The Gear of Hunger)

We have been raised to believe that work dignifies us. A lie. Salaried work is the renting out of our freedom in exchange for not freezing to death. It is the **psychopathy of exploitation** turned into a routine. Breaking the machine here means distinguishing between **employment** (the chain) and **labor** (sustenance). Labor is sovereign; employment is servitude. If your effort only serves to help the "overrated narcissist" at the top buy another yacht, what you are doing is not working—it is **slow suicide**.

2. Art: The Mirage of the Exception (The Gear of Ego)

Art has become the system's marketing department. The "artist" is the operative in charge of manufacturing luxury objects to soothe the guilty conscience of the rich or to distract the poor from their anguish. Breaking the machine in art means **killing the Genius**. Art is not a "professional career"; it is the **sifting of experience**. It is the moment when

the **lover-boxer** uses their sensitivity not to decorate the master's living room, but to point out the rift. If your art has a price but no danger, it is just interior decoration for your own cell.

3. Exchange: The Market of Souls (The Gear of Value)

They have convinced us that everything has a price and that exchange must be "fair" (according to their rules). But exchange under capital is always a theft: of time, of energy, of life. Breaking the machine means moving toward **Selfless Exchange**. The true economy of the rift is **Mutual Aid**: I give to you because you are in need, not because I expect to collect a debt. It is **Levinas's** "substitution" made flesh. Radical exchange is that which breaks the logic of profit to install the logic of **sustenance**.

CONCLUSION: THE SABOTAGE OF PRESENCE

Breaking the machine does not require a massive explosion; it requires **molecular disobedience**.

- In work:** Do the minimum for the master and the maximum for the community.

- In art:** Create to connect, not to sell. Be a craftsman of truth, not a salesperson for beauty.

- In exchange:** Tear up the invoice. Let your currency be your word and your bank be the trust of the other.

The machine stops when we cease to feed it with our **narcissism** and our **cowardice**. When we understand that the art of living is the art of sustaining oneself without masters. Strip the structure, hang up the system's gloves, and begin to build in the fissure.

"The machine is made of iron, but we are made of flesh; and flesh, when it comes together, is capable of rusting any metal."

EL ARTE DEL FRIO VS EL LOBO CON CADENAS DE ORO

**ART: FROM THE MYTH OF THE MAD GENIUS TO THE
DOMESTICATED WOLF VS. FROM THE NARCISSIST'S PEDESTAL TO
THE CRAFTSMAN'S RIFT.**

If **sliced bread** is the food that doesn't nourish, then **market art** is the beauty that doesn't liberate. They've sold us the idea that the artist is a special being, a sublime "madman" whose neurosis justifies his ego. A lie. That "madness" is nothing more than the validation of a **pathological narcissism** that the system uses so that art can have a price while losing its value. "Success" in art is the central heating that lulls you to sleep while your spirit freezes. They've told us that reaching the top is the goal, but the top is a solitary, aseptic, and above all, bitterly cold place.

1. The Myth of the Mad Genius (The Crystal Cage)

The system loves the "tortured artist" because it turns them into an unreachable product. That supposed madness is the golden collar: it raises the individual above the herd so they don't mix with "unprotected loneliness." It is the **psychopathy of exploitation** dressed in a tuxedo. By validating the artist's narcissism, the system tells us: "only they can create, you can only consume." Then there is the lie of talent: that "innate" capacity for a task or craft. Having a quality should be neither a privilege nor a prize in itself; we should not accept the validation inherent in that biological fluke. The State-Entity and our addiction to idealizing representatives have pushed us into a mythology of domination. We forget that we all have curiosity, voice, and abilities; that behind every craft there is effort, study, perseverance, trial and error, sweat, and callouses. Art is not a privilege of the diseased mind; it is a right of the breathing body.

2. Art vs. Craft (The Distinction Trap)

We were taught to despise craftsmanship as something "minor," manual, repetitive. Why? Because craft is **useful**, it is communal, it is mutual aid in the form of an object. "Art" with a capital A separated itself from life so it could be auctioned off. We reclaim the **Craftsmanship of Existence**: that labor of those who manufacture their own reality with dirty hands. The true artist is a craftsman of the rift who does not seek posterity, but the **sustenance of the present**.

3. The Omnipresence of the Creator (Everyone is an Artist)

If the human being is an anarchist by nature, they are also a creator by instinct. Art is the **sifting of the information** that passes through our experience. Painting a wall, self-publishing a shitty zine, cooking for someone who is hungry, or designing a care network—these are the **Fine Arts of Resistance**. Anyone who decides not to be a "passive vessel" of

banking education and starts shaping their own life has already hung up the spectator's gloves to become the **lover-boxer** of their own work.

4. Value vs. Price (The Capital Scam)

Art has an **infinite value** because it is the mirror of our vulnerability, but it should have **no price**. The moment a work enters a gallery, it becomes "sliced bread" for speculators. The value of art lies in its ability to **connect anxieties**, to create common ground between you and me. A photocopied zine has more value than a million-euro painting if, in any of its forms, it manages to make a single person stop feeling like a "lost solitude."

1. The Domesticated Wolf (Ego as a Leash)

We are all born with a wild hunger for truth, with a howl of our own seeking the rift. But what is the rift? The rift is that flaw in the packaging, the place where the plastic of identity cracks and lets the raw flesh show through. It is the truth before the word, the space where our sorrows, longings, and fears have not been processed by an Instagram filter. The rift is the last refuge of the human: that dirty, unlit corner where we still allow ourselves to project emotions that cannot be monetized.

But the system is an expert tamer. It doesn't lock you in an iron cage—that would create martyrs—it puts **golden chains** on you. It gives you validation, it gives you likes, it gives you a corner in a gallery or a "creative" salary in some shitty agency. And there, the wolf stops howling and starts wagging its tail. **Narcissism** is the heaviest collar: the more it shines, the tighter it chokes. You think you're free because the chain is long, but the post is still driven deep into the market's floor.

2. The Art of the Cold (The Aesthetics of Anesthesia)

The "Art of the Cold" is that which is manufactured from the comfort of privilege. It is a calculated beauty, without risk, without sweat, designed not to disturb the power scriptwriters. It is the art of those who do not go hungry, who do not feel the **anguish of insignificance**, who have replaced the **labor of sustaining** with the exhibition of the Self. It is a frozen aesthetic that seeks admiration, but never **communion**. In the cold of the summit, the artist is not a "process of the world"; they are an ice statue worshipping themselves in a mirror.

3. Breaking the Gold to Reclaim the Hunger

True sovereignty in the rift demands **the art of freezing to death** rather than living under the master's heating. It means tearing off the golden chains, even if they take the skin with them. The **lover-boxer** knows that their strength doesn't come from the medal, but from the vulnerability of being out in the open. Freedom is the cold that keeps you awake, the one that forces you to seek warmth in the other, in **mutual aid**, in the shared blanket of resistance.

CONCLUSION: THE ART OF SUSTAINING

Art is not for decorating the walls of those who exploit us; it is for **tearing them down**. It is the tunnel we dig to find one another in consciousness. We don't need more museums; we need more **rifts** where life sprouts without permission.

The true masterpiece is not signed, it is **shared**. It is not sold, it is **exercised**. It is not admired from afar, it is **inhabited** from within.

"Because when we are all artists, the genius's narcissism starves to death."

THE AUTHOR'S CORPSE: RIGHTS, EGOS, AND OTHER PRISONS OF THE SPIRIT

If **sliced bread** is processed food, then **Intellectual Property** is packaged thought. We have reached the absurdity of trying to fence off the air. They have convinced us that ideas "belong to us," as if they weren't the result of centuries of **intellectual mutual aid**, of stolen conversations, shared readings, and collective intuitions.

1. Ego as Copyright (Personal Branding)

Authorship is not a right; it is a symptom of **pathological narcissism**. The system pushes us to sign every breath to turn it into a "personal brand." By naming an idea, we isolate it from the rift; we pull it from the common ground to lock it in the safe of the Self. The author becomes the guard of their own cell, suffering over someone "stealing" what, in reality, was never theirs, but rather part of the **flesh of the world**.

2. Rights: Protection or Privilege?

They tell us that "copyright" protects the creator, but what it really does is feed the middlemen (the State, platforms, managers). It is the **psychopathy of exploitation** disguised as respect for the artist. A right that prevents an idea from circulating—that forbids the other from transforming it—is not a right; it is a **customs office**. The true value of art is not in exclusivity, but in **contamination**: let my idea pierce you, stain you, and let you turn it into something else.

3. Naked Authorship (Toward Complicit Anonymity)

Opposing the star-author, we propose the **Naked Structure of Anonymity**. I am not talking about hiding, but about shedding the weight of validation. To write, paint, or create without the craving for "the world to know it was me." True sovereignty in the rift belongs to the **Lover-Boxer** who throws the message into the sea without expecting the bottle to carry their photo. The generosity of sharing "your" knowledge—or rather, "your" contributions—without needing a reward: that is when the rest of us see you and hold your gaze. There, we recognize "your" authorship; there, we satisfy your ego without **prostitution**—a word that makes us uncomfortable, yet one we all sign up for when we attend our jobs. Anonymity is the greatest act of disobedience to the market: if there is no owner, there is nothing to buy.

CONCLUSION: THE END OF THE OWNER

Authorship is the last collar left to break. Ideas are like water and air: they circulate, they transform, they sustain us all. By renouncing the "ownership" of what we think, we reclaim the freedom of what we are.

This fuckzine has no owner because it was born of **common uncertainty**. If anything here is useful to you, use it, steal it, change it, grind our words and make your own pamphlet. Because the only authorship that matters is that of the **daily revolution** we make together, without signatures and without invoices.

"If an idea does not belong to everyone, it belongs to no one; it is just noise in the market."



Neither God, nor Master, nor Copyright.

colectivo M.A.P presenta:

FRESH

F#CKZINE



FERMENTO DEL GOCE

Advertencia este recopilatorio puede contener trazas de filosofía barata

EDITORIAL

Welcome to the true conquest: because sliced bread feeds the body, but it doesn't feed dreams, let alone fires. If you've come here looking for a sermon on "healthy habits" or an abstinence manual to become a more efficient slave, you'd be better off using this fuckzine to roll a fat one.

We are here to talk about **Drugs and Pleasures**. But not the anesthetic consumption the system sells you so you can endure your shitty workday; we're talking about **joy as insurrection**.

Necessary Luxuries.

They've convinced us that luxury is a gold watch or a high-end car; a lie—those are just shiny chains. True luxury is **wasted time**, the shared banquet when there is nothing to celebrate, the alteration of consciousness to see the cracks that capitalist sobriety hides from us. We reclaim the luxury of the useless, of that which produces nothing but a shiver down the spine.

The Ferment of Joy.

Just as bread needs to ferment to avoid being an inert mass, our freedom needs the ferment of pleasure to keep from becoming soft and submissive. "Softness" is that linear, sanitized, and predictable life the State prescribes for us. In the face of it, we propose the **drunkenness of autonomy**: choosing our own poisons and our own medicines without asking the "banking educator" for permission.

Warning: This issue contains high doses of radical hedonism. If you believe that pleasure is a sin or that it's only deserved after work, congratulations: you are the priest the system needed.

To the rest... to those who know that a body that enjoys itself is a body difficult to dominate: welcome. We are going to explore the **psychedelia of mutual aid** and the luxury of being sovereigns of our own chemistry.

LUJOS CONTRA LA BLANDURA

"The Enlightenment, which discovered the liberties, also invented the disciplines." — **Michel Foucault**, *Discipline and Punish*.

We ignore the systemic consequences of our normalized behavior.

We believe we are free because of our power to consume—because we can choose between identity-prisons and decide how to anesthetize ourselves with pharmaceuticals, technologies, and legal products. By doing so, we feed that plasticized, sliced pseudo-freedom that is the current "welfare state." A physical, moral, and identity state that does not want awakened minds in the rift.

Because everything is interconnected: the elites control us, and we put the collar on ourselves. We are all pierced by the ethics of dominance-submission and seduced by power, an intricate part of what shapes us as beings. At some point—be it a convergent emergency or a *Zeitgeist*—we came to understand control as power and possession in the face of a hostile environment and our sense of existential void. The void of being insignificant in the universe and not having all the answers to our existence.

My assumption, from an inexpert and human perspective, is that society has integrated tools that once served some form of development for some type of individual (though we seriously doubt this); currently, however, they are obsolete and detrimental to that "natural" existence that is simply existing.

The "regime of truth" Foucault speaks of—where knowledge is power and truth is a tool of exclusion—can be linked to Marcuse's *One-Dimensional Man*, resonates in Byung-Chul Han's *Burnout Society*, and has been inherent in Étienne de La Boétie's discourse on *Voluntary Servitude* for 500 years. But it doesn't stop there; it connects directly with Erich Fromm's evolutionary psychology in *The Fear of Freedom*. And I could go on: the Critical Theory of the Frankfurt School and its instrumental reason, with critiques of the current system of cruelty and inequality.

In short, we and the system have convinced ourselves that control is our cure for the void. But this is in our unconscious; it pierces us and magnifies our anguish in the face of insignificance. Zygmunt Bauman says it in his *Liquid Modernity*. Psychology, sociology, and politics all speak of the compensation of power. It is an unquestionable fact that what unites us today is sadness, frustration, and anguish. The system and the thought-process of the **ETHICS OF DOMINANCE** are structural, exhausting, and ineffective.

We speak as an anonymous voice and as eternal apprentices: an eternal human project. We speak from the innocence of having no studies, no degrees, nothing to accredit us. Our truth is ours without needing to be anyone else's—but one thing is "truth" (which has to do with the narrative and the narrator's desire) and another is "reality" (which has to do with the body and the emotions of the being). And my reality, from my insignificant position, is this:

This structural tension we share, which causes us to suffer that pain and anguish, is a stigma that pierces every one of us—*todos, todas, todes*—and there cannot be just one answer for such an endemic malaise. Each and every one of us, together, must seek the answers within our own solitude, yet accompanied, transforming that solitude into something **navigable**.

We are nothing in the universe, but we are everything to one another.

"Capitalism is what is left when beliefs have collapsed at the level of ritual or symbolic elaboration, and all that remains is the consumer-spectator, walking among the ruins and the reliefs."

— **Mark Fisher**, *Capitalist Realism*.

The system does not prohibit based on morality, but on the **management of the bodies' potency**. When something becomes dangerous because it generates community or free thought, the State has two options: **crush it** or **commodify it** (absorbing it to strip away its soul—the narrative and the narrator's desire).

Here are three historical examples of this **neutralizing absorption**:

1. Cannabis: From "Social Poison" to "Wellness Product"

For decades, cannabis was criminalized—not for health reasons, but because it was associated with resistance movements (hippies, Black Panthers, pacifists) that questioned the **work ethic and dominance**.

- The Absorption:** Today, the State and corporations legalize it under the "Cannabis Business" model.

- The Result:** A plant of communal and ritual use has been transformed into a "**prefabricated luxury**" (gummies, oils, vapes). The system allows the substance but forbids the culture of resistance that surrounded it. Now you are a "legal consumer," not a "dissident."

2. Rock and Punk: From Threat to "Souvenir"

In the 60s and 70s, these subcultures were considered dangerous to the state's "integrity of interest" because they created **non-dominant bonds** and mutual aid networks outside the market.

- The Absorption:** The market absorbed the aesthetic. Punk became runway fashion, and rock became the soundtrack for car commercials.

- The Result:** The system allows you to "buy" rebellion at a clothing store. It gives you the sensation of being free and "awake" while you continue to feed the **Welfare State** with your credit card.

3. Mental Health and Corporate "Mindfulness"

Originally, meditation and care were practices for detaching from the ego and the desire for possession (a direct threat to the "ethics of dominance").

- The Absorption:** The system has turned them into "resilience tools" for burnt-out workers.

- The Result:** Instead of changing the working conditions that make you sick (the reality of the body), the State and companies sell you the "truth" that you must meditate to endure more. It is the **anesthesia** that "repairs" you so you can return to being a useful product.

The Fact:

This is called **Recuperation** (a concept from the Situationist International). It is the process by which the system takes a revolutionary idea, empties it of political content, and hands it back as a **consumer choice**.

"Building community is a technology of resistance. It's not about creating a bunker, but about contaminating the world with other forms of existence that do not involve exclusion or the hierarchy of privilege." — **Brigitte Vasallo**.

We are **mass-produced identities** convinced of our own originality. The system prefers a legal drug addict, an aesthetic rebel, the integrated lesbian, the successful businesswoman, or a corporate mystic over an **awakened mind in the rift** that builds real bonds. Today's "light-induced blindness" democratizes and globalizes our personality. It turns us into infected minds shaping superficial identities; we believe we are free, unique, and authentic projects, when we are merely vulnerable identities hiding behind a patriarchal ego and a drive for control. Sociology calls this "The Tyranny of Authenticity."

The Concept: Necessary Luxuries

Human beings do not live by bread alone; after hunger is satiated, the need for art, science, and pleasure arises. Kropotkin did not want a revolution of hunger and ash; he wanted a revolution with wine and roses. He knew that after the conquest of bread—and with it, the body—would come the conquest of wine and the soul.

We do not want a grey existence of survival, but one of colorful abundance. In a world that wants us drugged on submission and caffeine to produce, the sovereign use of our perceptions is an act of war. As **Ursula K. Le Guin** says, if we cannot imagine something different, we cannot create it. We invite you to explore the "necessary luxuries" that the market cannot package. We speak of substances, of absurd laughter, and the beauty of the useless. Because if freedom is the air of the rift, pleasure is the aroma that reminds us why it's worth breathing.

The current system gives us prefabricated "luxuries" (social networks, binge-watching, passive leisure). The State-Entity punishes and criminalizes everything it cannot control or that threatens its integrity (the integrity of interest and speculation). This State-Entity may allow certain substances or "toys," defining them with its own "truth" within a legal framework to generate passivity and a sensation of free choice—paving the way for our entry and validation into a free market, allowing us to be products and to be consumed as such.

"It is easier to imagine the end of the world than the end of capitalism. Mental health is a political problem; the system makes us sick and then sells us the cure in a plastic slice." — **Mark Fisher**.

Consumption must be approached from sovereignty. Not as an escape to endure Monday (**mold-drug**), but as a "necessary luxury" for the exploration of the soul, for play, and for the breaking of productive "normality."

The idea is to reclaim the **Ritual**. Not to take drugs like one takes an anxiolytic to tolerate the boss (consumer-spectator), but as a symbolic act of reclaiming our body and our time. The ritual is a process of death and birth: a space of creation and destruction where the ego merges with the being, and where all your facets relax and enjoy. It is to reconquer a millenarian learning: the rite of passage. Reclaiming its function for the individual and the collective. In the "power" of representation and projection, we search for ourselves without the need to judge or punish ourselves, without the system's validation. The ritual restores our sovereignty.

Enjoyment and imagination are not "vices," but acts of freedom. We must be honest in the rift, tell the boss to fuck off, and celebrate the mutiny of pleasure. We are the network of the dispossessed who have discovered that, in the end, life is not sold in slices. If sliced bread is the time of the master's clock, the **T.A.Z.** is the time of the body that enjoys. Collective joy is a "guerrilla of desire" & "Pleasure is a form of invisible insurrection."

"The T.A.Z. is like a guerrilla of desire. It appears, celebrates life, creates a rift in the time of power, and disappears before they can catch it." — **Hakim Bey**.

If your luxury harms the earth or exploits another, it is not sovereignty; it is **self-interest**. Look for the rift where pleasure leaves no scars on the map.

We, the hostages of the other, the students of life.

PSYCHEDELIA OF MUTUAL AID: PLEASURE AS A TUNNELER THROUGH WALLS

If **cowardly stupidity** is the cement that keeps the system standing, **radical joy** is the dynamite. I'm not talking about "authorized" pleasure (the kind sold in easy installments of digital dopamine or Friday happy hours so you return to the fold on Monday without a peep); I'm talking about pleasure as an **act of sabotage**.

1. The Tunnel Against the Straight Line (Deleuze & Guattari)

Power loves straight lines: from home to work, from work to the supermarket, from the supermarket to the grave. **Deleuze and Guattari** called this "territorialization." Sovereign pleasure is a **line of flight** (*línea de fuga*). It is a tunnel that pierces the system's grid. When the body enjoys itself outside the market, it "deterritorializes": it stops being a part of the machinery and becomes an ungovernable flow. Pleasure is not a pause in the war; it is war by other means.

2. The Body as a Trench (Michel Foucault)

Foucault warned us: the State doesn't just watch us; it **manufactures** us. It wants us to be "docile bodies"—predictable and sad (because sadness consumes but doesn't create). Pleasure is the ultimate **technology of resistance**. Reclaiming the "use of pleasures" means recovering sovereignty over our own flesh. If the system wants you docile, being a conscious hedonist is an act of **ontological terrorism**. Every ownerless orgasm and every unguided trip is one more meter of tunnel we dig beneath their feet.

3. Squandering Against Scarcity (Georges Bataille)

We live under the dictatorship of utility: "If it doesn't produce, it's useless." **Bataille** called this the world of servitude. He proposed the "**sovereignty of expenditure**": the luxury of wasting energy on the useless (art, sex, drunkenness). The system panics at waste because waste is freedom. Pleasure is the tunnel that leads us out of the **economy of fear** (saving so as not to die) and into the **economy of abundance** (vibrating to be alive).

4. The Temporary Autonomous Zone (Hakim Bey)

Shared pleasure creates a **TAZ**. It's a tunnel that leads nowhere, because the tunnel **is** the destination. It is the space-time where the State has no jurisdiction. A banquet with friends while the world sinks; a shared line in a filthy bathroom while talking about the fall of the empire; a hug that lasts longer than what is productive. These are **wormholes** in the master's reality.

5. The Escape Trap: Addiction vs. Sovereignty

Be careful here; the line is thin and the system is a chameleon. There is a pleasure that is not a tunnel of flight, but an **isolation cell**. It is the joy that power serves us on a silver platter so we don't feel the chafing of the chains.

Addiction as Chemical "Sliced Bread"

Addiction is not an excess of pleasure; it is a **deficit of reality**. It is the moment the tunnel collapses upon us, leaving us trapped in a loop of consumption. The system loves the addict because the addict is the perfect consumer: someone who has replaced their will with an imposed need. If pleasure only serves as an **escape**, a way to avoid looking at the wound or to anesthetize the anguish of insignificance, then you aren't digging a tunnel—you are digging your own grave.

From Euphoria to Conscious Serenity

As **María Zambrano** (a voice that knew much about light and shadow) used to say, the human being needs "the awakening of consciousness" to avoid being devoured by their own ghosts. True luxury is not being "blinded" by dopamine, but the **Serenity** of one who owns their own center.

Serenity is not the dead calm of cemeteries or spiritual retreats for the rich; it is an **armed peace**. It is the state of the **lover-boxer** who, upon hanging up the gloves, does not fall asleep but remains alert, breathing, connecting with their consciousness. Any drug or pleasure that does not return you to reality with more tools to combat it is just another form of **cowardly stupidity**.

The Ferment of Lucidity

Real pleasure is that which connects you to **Levinas's** "Here I am" (*Me voici*). It is what allows you to look the other in the eye and say: "I enjoy because I am free, not because I am afraid of being sober." The true **Chemistry of Liberation** is that which seeks the expansion of the mind, not its shutdown.

In the rift, pleasure is used to **sharpen the senses**, not to blunt them. Because to sustain the other, to be that "naked structure" we spoke of, one must be present. Escape is for those who still believe they can flee the system; **Sovereignty** is for those who have decided to stay and live

in its fissures, with eyes wide open and hearts beating to their own rhythm.

ESCANEAR



PARA REDES

MUSICA EN



LA GRIETA

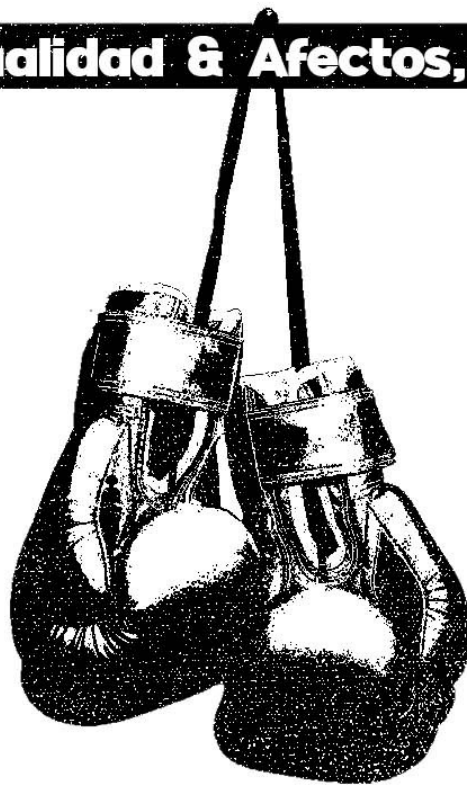
colectivo M.A.P presenta:

FRESH

F#CKZINE

Vínculos, Sexualidad & Afectos,

#4



COLGAR LOS GUANTES: EL BOXEADOR SE VUELVE AMANTE

IDENTIDAD, AMOR & SEXO

Advertencia este recopilatorio puede contener trazas de filosofía barata

EDITORIAL

LOVE IN THE TIMES OF SLICED BREAD: THE SCAFFOLDING SCAM AND THE PLEASURE OF FALLING INTO THE RIFT. EDITORIAL

Looking for your "better half"? Keep squeezing yourself, you little juice of disappointment. Welcome to the special on **Bonds, Sexuality, and Affection**, where we'll show you that your love life has the same depth as a supermarket catalog in a suburban hellscape.

If you came here looking for *Cosmopolitan* tips on how to "satisfy your man" or seduction tactics to "win" in the marketplace of desire, you're on the wrong street, *guapi*.

There are no "dating hacks" here, nor tricks to hide the fact that you're a textbook narcissist. This space is meant to challenge the concept of "**private property**" applied to affection and the soul. It's about stating what often goes unsaid: **you're often just indulging your own ego and your own hollow status.**

If you believe love is an exclusivity contract signed with blood and jealousy, or that sex is a competitive sport to validate a fragile ego, then perhaps this isn't for you. Here, the focus is on **dispossession**. It is about the fact that your identity—that cell you guard so dearly—ends exactly where the other's skin begins.

Your pride isn't your "self," it's the bodyguard of your insecurity; and your status or personal brand is just the lubricant used to avoid feeling the friction of loneliness.

The anatomy of control also takes the shape of faked emotions and possessive jealousy. People think they're so modern with apps and surface-level polyamory, but they are often still **boxers of affection** who only know how to throw hooks at the other's vulnerabilities to avoid feeling exposed. This version of "sexual freedom" is a supermarket deal: you can choose the packaging, but the product is still submission and consumption. The reality is that many don't know how to love because few are taught how to be vulnerable without fear. We are emotional illiterates trying to write poems with a broken keyboard.

Warning: If after reading this you still think "those who love you will make you cry," you've earned a degree in delusion *cum laude*. To the

rest... welcome to the rift of affection. There are no owners here, only bodies trying not to hurt each other while they learn how to breathe.

Love each other plenty, but above all, love each other freely, you bunch of fools.

THE SCAFFOLDING SCAM AND THE PLEASURE OF FALLING THROUGH THE RIFT

They sold us the idea that love was "work." Build, cement, lay brick upon brick until the pyramid crushes us from above. What a scam! We spend our lives as laborers for a stale monogamy, sweating bullets to maintain a "narcopiso" (drug-den) that smells of stale air and fear. A lie! What they call a "couple" is just the human resources department for the normativity of emotional exploitation. It is a control structure that prioritizes our lives like a corporation. Why does my "partner" get the executive office while my friends are stuck in the basement of "emotional leftovers"?

That pyramid is a drywall prison. The rift is what appears when you decide you don't want to be anyone's "boss" nor have any owners. That's where desire truly becomes a **rift**, because it stops being a bike lane marked by mainstream porn or scandalous puritanism and becomes a cross-country trek. It's the space where we stop being "couple projects" and start being humans sustaining each other in uncertainty.

Because, let's be honest: the education we received is a bad joke. On one hand, a puritanism that closes your legs and fills you with guilt; on the other, a gym-style porn of dominance that teaches you how to ram but not how to touch. They gave us a road map for a world that is on fire. The irony is delicious: we are raised on a porn of dominance and masses that looks like a manual for assault machines, while surrounded by a puritanism that dictates that feeling and enjoying is bad and dangerous. As if that dichotomy were the only thing in our sexual spectrum, ignoring the implicit diversity in how bodies feel and express themselves.

Let's talk about "anarchy" in the gut. It's not about collecting lovers like someone collecting trading cards; it's about tearing down the pyramid. It's not about building walls; it's about learning to dance on the edge of the abyss. It's a living process, a constant conversation in the midst of uncertainty.

In a world falling to pieces, sustainability isn't a life insurance policy; it's the horizontal web of hands holding you because they want to, not because a contract forces them. My affectivity is not a "job" to produce children or bourgeois stability; it is the **labor** of caring for one another while everything burns. It is understanding that the other is not private property that needs to be "worked on," but a labor of care that never ends because it doesn't seek a final product.

Real eroticism isn't that fixed-camera simulation of dominance; it is the security of knowing that, in the middle of this social fire, my skin is your refuge and yours is mine. Without hierarchies, without emotional department heads. Just the pleasure of knowing we are vulnerable and, for once, stopping the construction of prisons to start inhabiting the void.

If **Vasallo** teaches us to love without walls, **Preciado** reminds us that the body is our first liberated territory, and **Federici** that reclaiming the body is an essential anti-capitalist struggle—not just an identity liberation. This is because "love" (romantic, hetero-normative, domestic) has historically been unpaid labor that sustains the economy and the power that maintains inequality. Breaking the walls of suffocating love is necessary. They are all kneading the sourdough that **Kropotkin** left proofing: a life where well-being is not bought, but woven.

If the State packages our identities like identical slices of bread, then sexual dissidence is the **mold** that breaks the aesthetic of the bag and releases the true form of the body.

We have transformed love and desire into a spreadsheet. This is "plasticized pseudo-freedom": we believe we are choosing a partner or a lifestyle, but we are merely following a script of market efficiency. The system sells us a "patriarchal ego" of self-sufficiency to hide the fact that, in reality, we are radically dependent beings. Recognizing that our lives are always in the hands of others—that "insignificance" that terrifies us—is not a weakness; it is the ultimate sabotage. By accepting that we need each other, we break the individualistic contract and create the real bonds that the algorithm cannot process.

We seek to be the **dispossessed**: moving away from affection as a possession, loving each other as equals, and desiring each other in our diversity. The body is not an essence; it is an archive of the history of power. We must hack the operating system of identity. For "**Sovereignty in the Rift**": the "pre-natal commitment" can be broken through an act of will and dissidence.

THE ARCHITECTURE OF DOMINANCE: CHRONOLOGY OF A SENTIMENTAL SCAM

The construction of love as a control tool is not accidental; it is a precise design that has evolved to serve property and the State.

1. 1100-1200: The Invention of Courtly Love.

In the courts of Provence, troubadours like **William of Poitiers** distilled the idea of love as "joyful suffering." It wasn't freedom; it was a carbon copy of the feudal system: the lover rendered *vassallaggio* (vassalage) to the lady. Here, the idea of love as total surrender and submission was born—a structure that, centuries later, the middle class would copy to domesticate desire.

2. 1400-1600: The Great Confinement and "Caliban and the Witch."

As **Silvia Federici** well documents, the transition to capitalism required women to become the unpaid managers of the labor force. Non-reproductive eroticism ("witchcraft") was persecuted, and "marriage for love" was imposed as a golden cage. Affectivity shifted from being a community network to becoming a mandatory, private **domestic labor**.

3. 1837: The Start of the Victorian Era.

Modern puritanism is consolidated. Women are divided into the "Angel in the House" or the "Prostitute." Gender roles are seared into society: the man is the subject of desire (dominance) and the woman the object of affection (submission). Sexuality becomes a bedroom secret managed by medicine and religion (**Foucault**, *The History of Sexuality*).

4. 1937: Snow White and the Industrialization of the Myth.

With the release of **Walt Disney's** first feature film, cultural capitalism hijacks the erotic imaginary. "Love" becomes a mass-marketed consumer product with a closed ending. Uncertainty is eliminated, and **heterosexual monogamy** is sold as the only path to mental health and social success.

5. 2000-Present: The Queer Rift.

Facing the "monogamous thinking" analyzed by **Brigitte Vasallo**,

theories of interdependence emerge. Current sociological data show that traditional structures are collapsing (rising divorce rates, the loneliness crisis). **Relational Anarchy** and the critical consent of **Clara Serra** propose that the only possible sustainability in the 21st century is one that breaks the pyramid and bets on the horizontality of care.

SEX, RELIGION, ROLES, EROTICISM, AND DISNEY TALES: A MANUAL FOR BURNING DOWN THE CASTLE

Power doesn't prohibit us; it forces us to **speak and legislate** every corner of our intimacy. "We put the collar on ourselves" by asking the State to regulate our desire through affirmative consent; we are handing over the keys to our freedom of desire in exchange for a false sense of security.

Capitalism has captured our libido. We are "infected" because we no longer know how to desire outside of the screen or consumption. We must "liberate desire" from the prison of the commodity to wake up in the rift. Even in our most intimate moments, as **Clara Serra** points out, we have confused consenting with desiring; we accept contracts of existence that give us legal security but steal the depth of our being, turning our freedom into a simple administrative procedure for the State-Entity. Freedom isn't just "being able to say yes," but having the real conditions so that "yes" isn't a surrender to existential void or systemic pressure.

Consent is an act of will (legal, rational, controlled), while desire is "dark," involuntary, and often contradictory. The system pushes us to "consent" to prefabricated identities and luxuries. According to Serra, by reducing everything to consent, the system eliminates the complexity of desire. It makes us believe we are free because we "say yes," when in reality we are accepting a legal framework that ignores our actual emptiness or malaise. Consent is being used today to **sanitize and normalize** what should be a space of freedom and uncertainty. It becomes a "contract" that offers social peace but masks inequality.

Let's get this straight: they've shoved a broomstick up our asses and told us it's the backbone of civilization. "Romantic Love" is the **bad trip** of a nun high on incense and a Disney executive with an Oedipus complex. We were raised to be the princess waiting or the prince charging, but nobody told us that real sex smells like fluids, mistakes, nervous laughter, and skin that doesn't understand hierarchies.

Religion left us with the trauma of guilt: sex is "dirty" but "necessary," like taking out the trash. And then came industrial porn to tell us that

eroticism is a gym choreography where she always screams the same way and he always dominates. To hell with that! The eroticism we care about is the one born in the rift, the one without a "happily ever after" script. The kind that happens when you come out of pure pleasure because you feel safe in the uncertainty of a body that doesn't belong to you, but sustains you.

The pyramid of bonds is a cemetery niche. "Who is she?", "Why are you going out with him?", "Where on my priority list are you?". What a fucking exhaustion! Relational anarchy isn't about fucking everything that moves (though you can, if you feel like it); it's about understanding that my desire isn't a resource I steal from my partner to give to my friend. It is pure horizontality. It's fucking, caring, and loving without having to ask permission from Walt Disney's ghost or your local priest. Fewer castles and more back alleys; less "I love you forever" and more "I am here now, in the heart of the rift, vibrating with you."

SO FAR, SO GOOD (OR THE ART OF NOT LOOKING AT THE GROUND)

Have you heard the joke about the guy falling from a fifty-story building? As he passes each floor, to keep his spirits up, he says to himself: "So far, so good... so far, so good... so far, so good."

Well, look at us: we are that guy. And so are you. We are in a total freefall from the fiftieth floor of the hetero-patriarchal pyramid, passing by the windows of career success, stale monogamy, and assault-style porn, repeating to ourselves like idiots that "everything is fine" while the wind deforms our faces. But the important thing isn't the fall; it's the landing. And ours is going to be a head-on collision with the reality of a world already in flames.

I don't want to "arrive safely." I want my anguish to collide with yours mid-air. I want us to recognize that we are **dispossessed**, that we have nothing but this horizontal web of hands searching for each other as we fall. Sovereignty in the rift isn't about surviving the impact; it's about keeping your eyes open during the fall and stopping the pretense that the ground doesn't exist.

Sustainability isn't a life insurance policy; it's knowing that if I break against the asphalt, I won't do it alone. It's the pleasure of inhabiting the void without the yoke of the ego. So, if you're going to jump, leave your pride on the rooftop. Because so far, so good... but the ground is getting closer and closer and, finally, I no longer feel vertigo.

El "Ego Patriarcal" y el Control sobre el Medio

THE YOKE OF EGO: BETWEEN SOCIAL STRUCTURE AND EMOTIONAL SILENCE

The system trains us to be "conquerors" of our own lives. That ego forces us to project success, strength, and control, when in reality we are **inter-dependent and vulnerable** beings. That ego is the "collar" we have mentioned so many times: it separates us from others so that we cannot build those "real bonds" that the system fears so much.

The Yoke of the Ego: It is the "boxer" who cannot lower his guard. The masculine ego is programmed not to lose, to be right, and to dominate. Recognizing it as a **yoke**—a heavy burden that yokes us like oxen—is the first step toward dropping the gloves. Breaking the ego is what finally allows us to see the face of the other without wanting to control it.

Comfort as a Pathology: This is the "comfortable cowardice" we spoke of. Sometimes it is easier to be a "cowardly fool" and follow the herd than to face the vertigo of freedom. The comfort of privilege anesthetizes us; it makes us believe we are fine while our soul suffocates in the "sliced bread" of routine and status.

"In certain circles of men who are deserters of that dominant masculinity, we discovered that the ego is not armor, but a yoke. That our comfort was actually a disease of the soul. By dropping the gloves, we didn't lose our strength; we reclaimed our humanity."

The Paradox of Power: Between social structure and emotional silence.

1. Introduction: The Map and the Territory

This "masculine unreason" has shaped modernity by separating thought from emotion and the body. Men have learned to legislate and speak on behalf of others (women, children, the elderly) before learning to speak for themselves and from their own feelings. The dichotomies of

mind/body, culture/nature, and public/private have fragmented masculine identity, forcing men to suppress their emotional lives to fit into the rational ideal.

To understand the contemporary man, we need to look both at the institutions that grant him power (**Connell**) and the culture that strips him of his emotional voice (**Seidler**), without forgetting the differences of race and class (**Viveros/hooks**). For a patriarchal system to function, it requires men who have learned to silence their sensitivity so they can fulfill roles of dominance or competition without questioning them.

2. The External Framework: Masculinity as Hierarchy

Hegemonic masculinity is a sociological concept, popularized by theorist **Raewyn Connell**, which defines the model of male behavior considered ideal and dominant in a society. It does not represent what most men *are*, but rather a standard of "success" that guarantees a position of power over women and over other men who do not fit that profile.

Main Characteristics:

- Dominance and Control:** The man is expected to exercise authority in both the public and private spheres (family and work).
- Emotional Repression:** The rejection of showing vulnerability or feelings (except for rage), under the premise that "men don't cry."
- Strength and Aggressiveness:** Valorization of physical strength, competitiveness, and, at times, the use of violence as a method for resolving conflict.
- Heteronormativity:** The hegemonic model is strictly associated with heterosexuality, marginalizing or subordinating other sexual orientations.
- Provider Role:** Masculine identity is strongly linked to economic success and the ability to maintain the household.

3. The Internal Framework: The Cost of "Unreason"

Men learned how to command, but they forgot how to feel and express their own vulnerability—an "emotional suicide" where power is not free; it is paid for with emotional isolation. The idea of dominance is intertwined with compulsory heterosexuality and the denial of the vulnerable. This model generates a "cage" that prevents men from exploring freer, more caring ways of life, trapping them in risky behaviors and loneliness to avoid losing their status in front of other men.

However, we cannot ignore **intersectionality**. Both Connell's structure and Seidler's subjectivity focus on the Western man. We tend to forget the other faces and diversities that make us equal, yet whose powers and silences are different. Men are trapped between the benefits they receive from the system and the damage that same system does to their mental and emotional health. This experience varies drastically depending on skin color or the money in one's pocket. We cannot talk about "men" in the abstract; **race and class** determine how "masculine" a man is perceived to be. Viveros shows that for Black men or those from working-class sectors, masculinity is sometimes not a place of "power" but a place of **stigmatization and survival**. Not all men have the same "patriarchal dividend."

Social change requires not only tearing down external structures but also carrying out a work of "emotional literacy" so that men have something more than just POWER to cling to. True social transformation requires that men not only yield structural power but also reclaim their **"right to feel"** and to speak from their own intimate experience.

bell hooks (*The Will to Change: Men, Masculinity, and Love*): She states that patriarchy demands that men commit "**emotional suicide**" to be accepted. For hooks, feminism is not just for women; it is the movement that allows men to **reclaim their capacity to love** and feel—something that connects directly with Seidler's concern for intimate life.

THE BLIND DIAGNOSIS: DATA AND CRITIQUE OF ANDROCENTRIC PSYCHOLOGY

Traditional psychology has historically been a tool for normalization. By measuring mental health with an **androcentric yardstick**, it has rendered invisible how patriarchy causes illness in different ways depending on gender.

1. Male Depression (The Invisible Symptom):

While the clinical canon associates depression with sadness, crying, or passivity (feminized traits), in men, depression often "acts out." Key symptoms include:

- Irritability and hostility:** Rage is the only emotion "allowed" by hegemonic masculinity.

- Risk-taking and escape behaviors:** Substance abuse, reckless driving, or compulsive refuge in work/video games.

- Somatization:** Physical pain with no apparent cause, as **emotional illiteracy** prevents the naming of psychic pain.

- Covert social isolation:** Being physically present but emotionally inaccessible.

2. The Heteropatriarchal Gaze in Health:

Psychological "normality" has been built upon the myth of the **rational and autonomous subject**. If a man doesn't fit, he is medicated so he can become "productive" again, not so he can become "sentient."

As **Victor Seidler** points out, medicine ignores that a man's emotional silence is a systemic requirement for him to continue exercising his role as a commander or as a cog in the machine.

SELF-SABOTAGE MANUAL: HOW TO JUMP INTO THE VOID WITHOUT A NET (AND ENJOY THE RIDE)

Hi! It's me. The same guy writing these lines while fighting his own **patriarchal ego** in a boxing match where I always end up smashing my own face in. Because let's be honest: it's very easy to write about the "rift" while having a beer, smoking a joint, and chatting like parrots about our miseries, but it's a whole different story to stop being a **cowardly fool** and actually jump.

Sometimes I'm that erratic guy who screws up, who locks himself in his cave of silence because I was taught that being sad is for "the weak" and being pissed off is for "real men." What a load of bullshit! My depression doesn't come with tissues and movies under a blanket; it comes with the

urge to send everything to hell, with the irritability of a rabid dog, and a screen addiction that leaves my brain **fucking fried!** It's the "pathology of comfort": I prefer my familiar golden cage over the vertigo of telling you "I'm scared" or "I need you to hold me."

Official psychology wants us "healthy" so we keep punching the clock in the drug-den of productivity. They give us pills or toys so the collar doesn't chafe our necks so much, but they don't teach us how to take it off. Well, to hell with official health! I don't want to "fit in," I want to **break the mold.**

We think that by reading certain authors, by accumulating information, we can be "free projects." I'm just a loudmouth (*boca-chanca*), another failed project that is broken; I'm no role model—my collar is as heavy as yours. I still have that "**broomstick**" driven through my soul that stops me from bending when someone else needs me. My depression isn't poetic; it's the tantrum of a spoiled brat who doesn't know how to handle the fact that the world doesn't revolve around his **patriarchal ego**. It's that leaden silence when they ask me "**what's wrong?**" and I answer "**nothing,**" while inside I'm burning the blueprints of my own prison.

I'm tired of petting the rift like it's some exotic pet. I'm tired of being the "dissidence theorist" who sleeps with the light on just in case loneliness bites. I want to dive in headfirst. I want my "insignificance" to be my greatest power. I want to mess up, to truly apologize (not that "well, it's over now" apology), and to understand that my vulnerability isn't a factory defect—it's my only real connection with the other dispossessed of this world in flames. In the rift, there is no Disney "happy ending" nor market "success." There is only uncertainty and the smell of fear from knowing we are insignificant.

I'm not looking for a "postcard identity liberation." I'm looking for a **gut-level sovereignty**. If the system wants me self-sufficient and cold, I choose to be dependent and tender. I propose a **total sabotage**: stop being "success projects" and start being shared disasters. Stop consenting to paperwork and start desiring fires. Sustainability isn't a life insurance policy; it's the web of hands of other losers who, like me, have decided that vertigo is preferable to the rotten comfort of sliced bread.

Let's jump already. Not because we know what's down there, but because up here there's no more air to breathe. Sustainability isn't found on the ground; it's found in the hands we hold as we fall. **Come on, the first round in the void is on me!**

If you're going to jump with me, do it right: no parachute, ego in the trash, and with the hysterical laughter of someone who knows that, in the end, the only private property worth losing is oneself. **Are you jumping, or are you staying there smelling like stale air?**

M.A.P. Collective & Fresh King